

THE MASORAH
OF
BIBLIA HEBRAICA
STUTTGARTENSIA

Introduction and Annotated Glossary

PAGE H. KELLEY
DANIEL S. MYNATT
AND
TIMOTHY G. CRAWFORD

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CIP

For Our Families

Vernice

Marcy, Joshua, & Caleb

Janet & Hannah

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The Masorah of *Biblia Hebraica Stuttgartensia*: Introduction and Annotated Glossary

Preface

Students of Biblical Hebrew are often confused by the strange looking notes printed in the margins of Hebrew Bibles. These notes, otherwise known as the Masorah, constitute a veritable library of information about the Hebrew text in its formative period. Recent research in this area has made this information more accessible than ever before. Serious students of the Hebrew Bible can no longer afford to ignore it.

At the same time, one should have no illusions about the complexities of this vast field of study. It would require a lifetime to master it. The difficulties are accentuated by the fact that the marginal notes are written in a form of abbreviated Aramaic that must first be deciphered.

For these and other reasons, the aim of this book is a modest one. It is to help students understand the significance of the study of the Masorah, to acquaint them with the tools necessary for such a study, and to demonstrate the use of these tools in deciphering a wide range of Masoretic notes taken from the Hebrew Bible. In recognition of the fact that even students with a good working knowledge of Biblical Hebrew might not be adept at reading Aramaic abbreviations, the book includes a virtually complete glossary of the Masoretic terms appearing in the margins of the *Biblia Hebraica Stuttgartensia* (BHS). Each term is translated into English and furnished with a detailed examination of its actual usage in one or more passages in BHS. With this glossary, students not able to read Aramaic on their own will still be able to work through the Masoretic notes in the Hebrew Bible.

Scholars agree that the Ben Asher family of biblical texts is the most reliable. It is represented today by the Aleppo Codex (A) (lacking the Pentateuch), the British Museum Codex Or. 4445 (B) (covering the Pentateuch), the Cairo Codex (C) (covering the Prophets), and the Leningrad Codex B 19a (L) (the only complete representative of the Ben Asher tradition available today).

The third edition of Kittel's Hebrew Bible (1937), known as BHK3, abandoned the eclectic Ben Hayyim text of 1524-25, also known as the Bomberg Bible, the Second Rabbinic Bible, or the Textus Receptus, in favor of the Leningrad Codex B 19a. Kittel's original intention was to provide readers of BHK3 not only with the text of L but also with its complete Masorah, placing the Masorah parva (Mp) notes in the outer margins of the printed pages, and supplementing these with an alphabetic arrangement of Masorah magna (Mm) notes in a separate volume. These plans were only partially fulfilled. While the Mp or marginal notes were reproduced exactly as they appeared in L, the separate

volume would only appear in 1971, and then only as a companion volume to the fourth edition of BHK, otherwise known as *Biblia Hebraica Stuttgartensia* (BHS).

Professor Gerard E. Well was entrusted with the task of editing both the Mp and Mm notes of BHS. He set out to give a complete and integrated version of the Mp notes of L. This meant that the terminology and abbreviations of parallel notes were made consistent wherever they occurred. It also meant that where a note was missing from one or more of a series of related passages in L, it was supplied in the margins of BHS. Weil thus introduced order and consistency into the Masorah parva of L.

He also edited a companion volume to BHS under the title *Massorah Gedolah*, vol. I (1971). It consisted of the lists of the Mm notes found in the upper and lower margins of the pages of L. These were arranged in accordance with their initial occurrence in L and supplied with numbers from 1 to 4271. Each of the numbered lists was correlated with the Mp notes in the margins of BHS by a concordant apparatus, with each note keyed to its respective list by a raised index number. Thus the reader of BHS who had access to Weil's *Massorah Gedolah* was now able to go from the text through the Mp to the Mm and back to the text. The possibilities that this opened for the interpreter were stressed by James A. Sanders in his presidential address at the annual meeting of the Society of Biblical Literature in New Orleans on November 19, 1978 (see "Text and Canon: Concepts and Method," *JBL* 98/1 [1979] 5-29).

One of the barriers involved in teaching students of Hebrew about the Masorah is the lack of introductory literature on the subject. Although there is a lot of information about the Masorah available in print, most of it is in technical professional journals or encyclopedia articles. Scattered about in disparate sources, often not in English, this literature is easier to ignore than it is to incorporate into Hebrew classes. Our book attempts to remedy this situation by providing 1) a clear and concise introduction to the field of Masoretic studies, and 2) a glossary of Masoretic terms used in BHS.

1) Chapters 1-4 are intended to be an overview of the field of Masoretic Studies. Chapter 3 (The Proto-Masoretic Text) and Chapter 2 (History of the Masorah) provide background information concerning the work of the Masoretes and the state of the Hebrew text with which the Masoretes began. We recognize that anybody with a good Masoretic bibliography and a large library could access most of the information incorporated into these chapters, but we also recognize that most students of Hebrew will not do this. Thus, these chapters should be helpful in setting the context for the Masorah of L.

There have been other attempts at providing this background, the best known of which is Yeivin's *Introduction to the Tiberian Masorah* (trans. E.J. Revell, 1980). Yeivin's work is very useful, and we refer to it often. Introductory students often complain, however, that one must already understand Masoretic studies before Yeivin's book is

really beneficial. We hope that these chapters will provide a true introduction to the field for students unfamiliar with the Masorah.

Hebrew grammars generally mention the contribution of the Masoretes, but there is no discussion of how to read the Masorah. Most technical literature on the Masorah presupposes that the reader already knows how to use the notes. Chapter 1 (Introduction) and Chapter 4 (Working with Masoretic Notes) are an attempt to fill this gap. These chapters provide the student with a practical orientation to reading and deciphering Masoretic notes. They are "how to" chapters, with the goal of teaching the reader the basic skills and approaches necessary for comprehending the Masorah of BHS. We assume that the reader knows nothing about those curious little circles above the Hebrew words in the text, and then we systematically move the student through the various sigla in BHS and the various types of notes one will encounter there. To our knowledge, there is no other systematic practical guide to the Masorah of BHS available.

2) The Prolegomena to BHS (pp.L-LV) provides a list of the most frequently used Mp terms, but the list is incomplete and its definitions are given only in Latin. There are no illustrations of how the terms are used, and the terse definitions that are given frequently can be more confusing to new students than helpful. Weil had projected additional volumes to accompany his *Massorah Gedolah*, including a full commentary on the Mm lists, an analysis of the Mp notes that had no accompanying Mm lists, and a full treatment of the Final Masorah (M) of L. The addition of these volumes would have helped immensely in clarifying both the list of terms and the Masorah of L itself; however, Weil's premature death cut short his work and his research has been allowed to languish.

There are other Masoretic glossaries available. Yeivin's glossary in *Introduction to the Tiberian Masorah* is comprehensive and has the advantage of illustrating the terms by way of actual examples, but, as mentioned above, the work is too advanced for students who are newly initiated into the ways of the Masorah. Furthermore Yeivin, and all the others before him who wrote glossaries of the Masorah, drew most of their examples from sources other than L. Since BHS is the standard critical edition of the Hebrew Bible in English-speaking countries, used widely by scholars and students alike, what was needed was a complete glossary of the Masorah of L as represented in BHS.

In this book, we have attempted to provide such a glossary, complete with annotations and examples drawn directly from BHS. The glossary covers almost all of the terms that are used in the Mp of BHS, which is the part of L's Masorah most accessible to students. The glossary will naturally assist the reader in wading through the larger vocabulary of the Mm, but no attempt has been made to catalog every term that appears there. The sample Mp notes appearing in the glossary have been chosen because we felt that they were good illustrations of the terms involved. We admit at the outset that we have been unable to resolve every question raised by every sample note. The

fact that not every mystery has been solved is testimony to the complexities of the Masorah.

All of this book was the outgrowth of a series of graduate seminars that began to be offered at The Southern Baptist Theological Seminary in the fall of 1981. These seminars continued for more than a decade. They provided opportunity for students to explore the vast field of Masoretic studies and to investigate the life and work of outstanding Masoretes from the earliest beginning to more recent times. My colleagues in the completion of this project are Professors Daniel S. Mynatt and Timothy G. Crawford. Both developed an interest in Masoretic studies as participants in the seminars. They have pursued this interest through their careers as college professors and by participation in the International Organization for Masoretic Studies (IOMS). The words of Elias Levita appended to his Massoreth Ha-Massoreth seem apropos at this point:

Forsooth I have committed errors, for there is no man who does not err, so that my error cleaves to me. I pray, therefore, that whoever understands and knows them, may correct my errors according to his wisdom.

Page H. Kelley, Louisville, Kentucky (1997)

Second Preface

Page H. Kelley died unexpectedly on March 13, 1997 at the age of 72. He had been planning this book for over a decade because he was well aware that there was none like it available. Dr. Kelley felt passionately that the Masorah could be unlocked for beginning students of Hebrew if they only had the right introduction. Obviously, we were both very honored when he asked us to write this book with him. We are grieved that Dr. Kelley did not live to see the end result of his efforts; fortunately, our work was in its final stages, and we were able to complete the volume without his guiding hand.

Not only did we lose a colleague and co-author, we suffered the loss of a mentor and friend. Dr. Kelley introduced both of us to the ways of the Masorah and showed us the value of studying those notes which previously we had been taught to ignore. Our careers and professional interests would have taken different turns had it not been for the influence of Page Kelley. He was recognized as one of the few specialists in the study of the Masorah in the United States. Thus, we are grateful that we had the opportunity to study with Dr. Kelley and to have his legacy passed on to us.

The BHS (copyright 1971) masoretic annotations cited in this volume, prepared by G. Weil, have been reproduced by permission from the United Bible Societies (New York) and the Pontifical Biblical Institute (Rome). Weil's Massorah Gedolah (copyright 1971) is also cited with the permission of the Pontifical Biblical Institute (Rome).

Daniel S. Mynatt, Anderson, South Carolina

Timothy G. Crawford, Bluefield, Virginia

Chapter 1

Introduction

What Is Masorah?

The term Masorah is ordinarily used in modern biblical studies to refer to the body of marginal notes (i.e., Masoretic notes) which are transmitted with the text, either in a manuscript or in a printed edition. However, this is the narrow sense of the word. In its broadest sense, Masorah refers to traditions and rules, passed down in Judaism for generations, which regulate all aspects of the copying and use of Bible manuscripts,

The Masorah in this broad sense could be oral or written. Written Masorah is the collected body of information transmitted with the text of the Hebrew Bible. It includes everything transmitted with the consonantal text except the consonants themselves (even vowel and accent signs). Thus, the Masorah in the narrow sense (the Masoretic notes) is really only one small part of the Masorah taken as a whole. Nevertheless, it is this aspect of the Masorah which is the topic of this book. Unless otherwise noted, we have maintained the conventional use of the term Masorah, by which it refers only to the marginal notes transmitted with the traditional text of the Hebrew Bible.

The Masorah can be divided into several subdivisions. The Masorah Parva (Mp) consists of the Masoretic notes in the side margins of manuscripts (cf. BHS). The Masorah Magna (Mm) includes the notes in the upper and lower margins of the manuscripts (but in BHS they are in the supplementary volume, *Massorah Gedolah*.)'

The Masorah Finalis (Mf) refers to the material collected at the end of a particular book, section (e.g., Torah) or manuscript. In manuscripts, the Mf consists of summary lists, such as the number of verses, sedarim, etc., and information of this type is included in BHS at the end of books. Other data for which there was no room in the margins of a manuscript could also be included in the Mf. This information includes lists of various types, such as differences between the Eastern and Western Masoretes (which is at the end of L). This information is not in BHS. The term Mf also refers to the edited lists collected by Jacob ben Chayyim which are found at the end of the Second Rabbinic Bible (discussed in Chapter 2).

The term Masorah is sometimes used to designate the Masorah of the Second Rabbinic Bible, especially in older literature ("Printed Masorah" always has this referent). This usage leaves the impression that the Masorah is a unified body of material transmitted uniformly with all manuscripts, which is clearly not true anywhere except in the Second Rabbinic Bible. The content of the Masorah varies from manuscript to manuscript, although much of it is overlapping in manuscripts from the standard Tiberian

tradition (see Chapter 2 for this term). The most precise way to refer to the Masorah is by manuscript or edition, e.g., the Masorah of L, of A, etc. In this chapter, characteristics of the Masorah are described in general terms, but all specific references are to the Masorah of L as given in BHS, unless otherwise noted.

The purpose of the Masorah (in the broad sense) was rooted in the attitude toward the use of the Bible in Judaism. The Hebrew Bible, and especially the Torah, held a special place of sacredness and holiness in Judaism because it was the foundation of all legal traditions. Thus, the text of the Bible needed to be carefully guarded, even to the minutest detail, so that the Bible would not be altered in any way.

The purpose of the Masorah in the narrow sense was to preserve the integrity of scripture precisely, so that nothing would be added to the text or taken away. The Masoretic notes gave specific instructions regarding words and phrases where an error in writing might occur. This was a form of quality control by which the text was preserved without significant change. In the broad sense of Masorah, the purpose included, not only writing, but also the proper pronunciation of Scripture. The vowel and accent signs preserved the correct reading tradition and intonation of the words.

The etymology of the word Masorah has been the subject of considerable debate, and scholarship has not reached a consensus on the issue. A minority opinion holds that the word is related to the Hebrew root '101!I, "to bind." The Masorah is instructions for the text which are bound and gathered. Most scholars relate Masorah to the Hebrew word 70t], "to hand over" or "to transmit." Thus, the Masorah consisted of instructions and traditions about the Bible which were handed down from generation to generation. Recent scholars have offered explanations of the term Masorah based on other nuances of the root 100.2

Similarly, the English spelling of the word Masorah is found in various forms: Masora, Massorah, etc. All of these differences are derived from the manner in which the word is spelled in Hebrew and transliterated into English. The spelling "Massorah," with a doubled s, is based on a doubling of the samech in Hebrew: i7110i~. The presence or absence of the 7 in English reflects differing methods of transliterating a final he in Hebrew. In this book, we have adopted the spelling Masorah throughout, based on the Hebrew 1110123T

Why Study the Masorah?

In a review of BHS, James Barr largely approved of the arrangement of its Masorah, and he also offered this insightful commentary regarding the study of the Masorah:

Conversely, experts in the Masorah, myopically concentrated upon their

own detailed and complicated specialism, have not generally been able to explain what they are doing in a way that is helpful to the average student of the Bible. Not a few scholars, faced with this greatly improved version of the Masoretic material, have been tempted to wish that it was not there at all.⁴

Barr's observations are unfortunately very true, and they raise two important questions. First, what is involved in the study of the Masorah? Second, and more important, why bother with the study of the Masorah at all? The answer to the first question is what this book is all about. By working through this volume, the reader should come to a good knowledge of the methods and problems involved in deciphering the Masorah. The Masorah can indeed be complicated at times, but it is not the barrier which it is frequently reputed to be. The study of the Masorah, like anything worthwhile, does take effort, but the effort will not go unrewarded, as the answer to the second question should show.

Why study the Masorah? Scholarship of the Hebrew Bible places great value on the standard Tiberian tradition of the Masoretic text; it forms the basis of all printed editions, scholarly commentaries, etc. Thus, the most obvious answer to the question is that students of the Hebrew Bible can come to a better understanding of this revered Masoretic text by mastering the Masorah, the device created to establish quality control over it. An enormous storehouse of learning, spanning at least a millennium, is deposited in the Masoretic notes. Through studying these notes, the modern scholar can become keenly familiar with what constitutes the standard tradition.

Furthermore, the study of the Masorah can move the student beyond technical matters of grammar and textual tradition. The Masorah was a rudimentary form of literary criticism. Word frequency had already been established. Unusual meanings and spellings had already been discovered. Distinctive vocabulary and spelling in particular sections of the Bible had already been noted. To be sure, these features of the text were recorded for the primary purpose of preserving the textual tradition. Nevertheless, the modern scholar can use this information to find answers to related critical questions.

Last, but by no means least in importance, a better understanding of the Masoretic text can be achieved by learning about the crucial stage in the history of the text when important features were being fixed. The text of the Hebrew Bible as we have it today, with vowels, accents, etc., was the product of the Masoretic scholars. Who were these people? What was the process that led to the final product? Does the uniformity in the Masoretic text result from uniformity among the Masoretes? Is the wording that was established by the Masoretic vowel points and word division less trustworthy than the consonantal text simply because the consonantal text was earlier?⁵ These types of questions can only be answered through a study of the Masoretic period.

Basic Tools

What materials are required for one to undertake a study of the Masorah? First, the student needs an edition of the Hebrew Bible which is annotated with Masoretic notes. In modern scholarship, this is most frequently BHS since it is easily accessible. Furthermore, the editor of the Masorah in BHS, G. E. Weil, has revised the notes from their original form in L to make them easier to use. The extent of the revision will be addressed in Chapter 4. If BHS is used, then the companion volume *Massorah Gedolah* is also important, since it contains the lists of the Mm. Unfortunately, *Massorah Gedolah* has been out of print for several years. Therefore the student may be able to get access to this volume only through a library.

Second, the student will need a complete Hebrew concordance. Even-Shoshan's *A New Concordance of the Old Testament* will probably be the most accessible. Two other Hebrew concordances are commonly used. Mandelkern's *Concordance on the Bible* was for many years the standard concordance for scholarship, and Lizowsky's *Konkordanz zum Hebräischen Alten Testament* is also helpful, but its format differs from the others. Errors can occur in all concordances. Thus being aware of the various concordances can be helpful when an error is suspected in any one of them.

Third, the student must have a good glossary of Masoretic terms with explanations and sample notes cited for each term. Chapter 5 was designed to meet this need. The explanations have been prepared with the new student of the Masorah in mind. Yeivin has collected a similar glossary in his *Introduction to the Tiberian Masorah*, but students who are unfamiliar with the larger field of Masoretic Studies may find some explanations and terminology confusing. Furthermore, Yeivin does not include some terms which appear in BHS.

Last, the following works are helpful as references (see the Bibliography for complete information): Ginsburg, *The Massorah*; Frensdorff, *Die Massora Magna*; Mynatt, *The Sub Loco Notes of the Torah in the BHS*; and Yeivin, *Introduction to the Tiberian Masorah*. The discussion in Ginsburg and Frensdorff will help to solve some otherwise difficult problems facing the student. Mynatt's volume will be discussed in Chapter 4. Yeivin's work is a general introduction to the field, and it will be helpful to have it close by as a reference.

Basic Skills

The use of the tools mentioned above will be explained and illustrated in Chapter 4. However, before that discussion can be comprehensible, the new student must first learn the mechanics of how the Masorah works. The Masorah of BHS will serve as the basis for all of the examples in the following sections.

Mp Notes Without Index Numbers

The index number is the small Arabic numeral printed superscript beside many of the Mp notes. Some Mp notes lack the index number. These Mp notes will be discussed first. The purpose of this section is to teach the reader how to match an Mp note with the text that it annotates.⁶

1) An Mp note marking a single word. The notes of the Mp are in the outside margin of the pages. Each note is printed adjacent to a line of text, and within that line there is a word with which the Mp note should be matched. The word in question has a small circle (called a circule in the BHS Introduction) raised over it. The Mp note should be matched with the word marked by the raised circule.

Example: On page 44, in the first line of text, the reader will find the conclusion of Genesis 28:7. In the right margin (the outside margin) of the first line, the Mp note 7 is printed. Scanning the line of text, the reader will find a small circule raised over the word 0M70.. Thus, the Mp note should be matched with M1M.

2) More than one Mp note in the margin. Frequently, more than one Mp note will be in the margin for a single line of text. This tells the reader that there are two or more words which are being annotated, one for each Mp note in the margin. The Mp notes in BHS are separated by small dots placed like periods. They are printed in the same order that the pertinent words appear in the adjacent line.

Example: On the same page, the twenty-second line from the top is the conclusion of Genesis 28:22. There are two Mp notes in the right margin, and ~, reading from right to left; notice that the notes are separated by a small dot. In the adjacent line, there are two words which have raised circles, 1tUy and 1~1iU31~i, again reading from right to left. The notes should be matched with words in the text respectively, first note with first word, second note with second word, etc. Thus, the Mp note should be matched with the word 10I), and the note ~ should be matched with the word 1] 1ttW.

3) An Mp note marking a phrase. Mp notes can mark phrases (i.e., word combinations) as well as individual words. When a phrase is the subject of the Mp note, a raised circule is printed between each of the words within the phrase. The number of circles marking the phrase will vary with how many words are contained in the phrase. The format of the Mp note (or notes) in the right margin, however, will be the same as before.

Example: On page 46 of BHS, in the thirteenth line from the top (hereafter page 46, line 13), the reader will find Genesis 29:35. There are two Mp notes in the right margin. The first note, '7, should be matched with the phrase M77'-17X'rIng. Notice that there are two circles marking this phrase, one between each word in the phrase. Also

notice that there is another note on this line, foriT"1r~. This situation is not different from 2) above, except that here one Mp note in the line is matched with a single word and another is matched with a phrase.

4) Mp notes marking a word within a phrase. Occasionally, a phrase will be the subject of an Mp note, and a shorter component of the phrase will also be the subject of another note. If the shorter component is a single word, the two notes can be distinguished easily. The circles marking the phrase will be between the words, and the circle marking the single word will be over the word.

Example: See Exodus 4:9 (page 91, line 1). The combination ~L717t7JID'V has three circles. The left margin contains three Mp notes (for the present, ignore the raised index numbers with the Mp notes). The first circle is directly over J1D#. Thus, only this particular word is in question. This circle should be matched with the first note in the margin, 7. The second circle is between the words in the phrase 7t77r7'jwntj Thus, the two-word phrase is at issue. It should be matched with the second Mp note in the margin, '717'7 MD'M1". The third circle is directly over t7r7. Again, only this word is in question. This circle should be matched with the third note in the margin, 0 On. Notice further how all three of the Mp notes in the margin are separated by dots. When there was insufficient room in the margin for the third note, it was printed below the first two.

5) Mp notes marking a phrase within a phrase. If the shorter component is a smaller phrase within the larger phrase, then the larger phrase will be marked with raised circles between the words. The shorter phrase will be marked by a second raised circle between the first two words of the shorter phrase.

Example: See Isaiah 3:15 (page 680, line 12). The phrase 0Ali f0"14-7X20 I'l*nl; is marked with a circle between each word (including words joined by maqqefs). Furthermore, there is a second circle between 717: and There are two Mp notes in the right margin. The first Mp note, `i, should be matched with the entire four-word phrase. The second Mp note, 7, should be matched with a smaller phrase within the larger phrase. The beginning of this smaller phrase is marked by the second circle between mif' and ':7X. The smaller phrase extends to the end of the larger phrase. Thus, the smaller phrase is MIX=;Ali1":M;

This example has been chosen intentionally because it is the example used by Weil to illustrate this situation.' Weil comments that the smaller phrase "usually extends to the end of the group." In the preceding example, this is true, and the system of circles works. However, in some cases, the placement of the circles leaves ambiguity regarding the termination of the smaller phrase within the larger. See Exodus 9:8 (page 99, line 16). The phrase is marked with circles between each word in the phrase. There is a second circle between `lng'l and 7171,. Two Mp notes are in the left margin. The first Mp note is M100y00"7 (ignore the index number in BHS), and it should be matched with the

entire six-word phrase.

According to the principles outlined above and explained in BHS Introduction, the second note should also be matched with the entire six-word phrase (since the second circle is between the first two words of the entire phrase). Clearly, this cannot be the case. Although the beginning of the smaller phrase can be determined (the words which have the second circle between them: T7 and we cannot tell from the placement of the circles where it ends. In this case, the shorter phrase is only the two words MM-InW1, but this information cannot be ascertained from the arrangement of the circles.

Important Note: In lines where there are several Mp notes, the new student may have difficulty associating the correct note with the correct textual item in the line. This is particularly true in crowded lines which also contain marked phrases or words within a phrase. One way to clarify the situation is to remember that usually the number of Mp notes in the margin (separated by dots) equals the number of textual units in the line. Starting with the first note in the margin, the new student should attempt to pair up each Mp note with its appropriate textual unit. By doing this systematically, the student will be able to clear up some of the ambiguity in a crowded line.

The student needs to be aware that two Masoretic accents, *Telisha magnum* and *Telisha parvum*, are also composed of circles. These accents can be distinguished from the Mp circles by remembering two characteristics: 1) The accent marks have small lines extending from the circles; the Mp circles do not. 2) The accents appear either at the beginning or the end of the word; the Mp circles appear either centered above the word or between words.

Example: See Genesis 31:37-38 (page 50, line 19). How many textual units should the student be looking for? There are five Mp notes in the margin. Thus, there are only five textual units to match with the Mp notes. There are six circles in the line, but the circle over MT has a small line attached to it, and it is situated at the left edge of the word. This circle is an accent and should be disregarded when matching Mp notes with their appropriate textual units.

Mp Notes With Index Numbers

Mp notes with index numbers are matched with words and phrases in the text in the same way as those without index numbers. The only difference is that, in addition, the index number refers the reader to the bottom of the page to the Masoretic apparatus, which is located just above the text-critical apparatus. Various kinds of information are given in the Masoretic apparatus pertinent to the Mp notes with index numbers. The purpose of this section will be to describe the different types of information that the reader will encounter in the apparatus.

The index numbers in the apparatus run consecutively within a chapter. A new series of index numbers begins with each new chapter. Thus, when one chapter ends and another begins on the same page, the index numbers in the apparatus (and in the Mp notes) are repeated. In this case the Masoretic apparatus designates the notes for the new chapter by prefacing the first with "Cp" followed by the new chapter number (cf. Lev. 11-13, p. 176). Since the same index number may be used more than once on a single page (for different chapters), the reader must take extra caution to match the index number of a given Mp note with the index number of the apparatus entry within the chapter to which it refers.

1) Mm notes. Most of the index numbers refer the reader to an entry in the apparatus which contains an Mm list number. The reader must then go to Weil's Massorah Gedolah to find the Mm list. The Mm lists in Massorah Gedolah are numbered consecutively, based on the order of their occurrence in L. Thus locating the appropriate list in Massorah Gedolah is very easy. Mm 1 is the first list, Mm 2 is the second, and so on. The editorial signs (brackets, etc.) encountered in Massorah Gedolah are the conventions which Weil used to mark his emendations to the Mm of L. They are discussed in the Introduction to Massorah Gedolah. This Introduction is in French, which may be a barrier to the English user, but most of the signs can be deduced with a little experience.

Example: See Genesis 1:4 (page 1, line 4). The word $\overset{\circ}{\text{f}}$ has a raised circle over it and should be matched with the only Mp note printed in the margin for that line, "1 The raised 11 next to the note is the index number. The reader is directed to the Masoretic apparatus below to entry number 11. There, the reader will find Mm 6. Next, the reader needs to turn to list number 6 in Massorah Gedolah. The Mp note tells the reader that this word occurs 3 times, and the entry in Massorah Gedolah identifies the location of the 3 occurrences.

2) Multiple Mm notes. Occasionally, two or more Mm notes will be signified in one Mp note. The two Mm notes are given separate index numbers and, thus, separate entries in the apparatus and separate lists in Massorah Gedolah. The reader will need to treat each Mm note signified in the Mp note according to the explanation in 1) above.

Example: See Genesis 1:1 (page 1, line 1). The word $\overset{\circ}{\text{U}}$ is annotated with the note E)"2:11E)"1is71T. This note tells the reader that the word $\overset{\circ}{\text{U}}$ occurs 5 times in all n(77). It occurs 3 times at the beginning of a verse (E)"1 Index number 1 refers the reader to the first entry in the apparatus: Mm 1. This entry signifies the first list in Massorah Gedolah, where the list of occurrences will be found. The final section of the Mp note tells us that the word $\overset{\circ}{\text{U}}$ occurs twice within a verse (E)"t22:11 Index number 2 refers the reader to the second entry in the apparatus: Mm 2. This entry signifies the second list in Massorah Gedolah, where the list of occurrences will be found.

The reader needs to be aware that the Mm lists in the original manuscript of L are written in the upper and lower margins of the pages, not in a separate volume. Thus, if the student should consult L, a different situation will be found. This aspect of Weil's editorial activity, and his other changes, will be discussed in Chapter 4.

3) Mp M with an index number. The Mp note t indicates that the word or phrase occurs twice. Multiple occurrences of a word marked by an Mp note can be referred to as parallel passages, and so the two occurrences marked by the Mp note n are parallels. In the original manuscript of L, when a word or phrase is marked with the Mp note M, the parallel passage is sometimes (but not always!) referenced by a short identifying excerpt from the verse in which the parallel is found. The identifying excerpt is located under the

In BHS, this situation is handled by an index number. The Mp note : will be assigned an index number referring the reader to the apparatus. The identifying excerpt for the parallel is not reprinted in the Mp. Instead, the parallel reference is indicated in the apparatus. The reference is given, not in Hebrew, but by an abbreviation of the book followed by a chapter and verse number.

Example: See Genesis 24:28 (page 35, line 8). The only Mp note on this line is 28M, matched with the phrase MH7±t7. The apparatus entry for index number 28 has "Ru 1,8." Thus, the Mp note informs the reader that the phrase MnX17:15 occurs twice. The reference in the apparatus gives the location of the second occurrence of the combination: Ruth 1:8. If the reader turns to Ruth 1:8, the same situation will be found, except that the reference in the apparatus directs the reader to Genesis 24:28.

4) Mp'7 with an index number. The Mp note ~ denotes that a word or phrase occurs only once in a particular form. When a word or phrase is marked'?' in L, another similar form, also occurring once, is sometimes (but not always!) given in the Mp note. Just as in the situation with ', the similar form is given under the '7. Although this other form is very similar to the word in question in the Mp note, there is always some significant difference. The difference between the form marked ~ and the form in the Mp can be observed by closely comparing the two. The similar form also acts as an identifying excerpt, pointing the reader to the verse in which the form is found.

In BHS, this situation is also handled by an index number. The Mp note ~ will be assigned an index number referring the reader to the apparatus. The similar form does not appear in the Mp. Instead, it is printed in the apparatus, introduced by the formula 771 "and once," and followed by the book, chapter, verse reference.

Example: In Genesis 32:20 (page 52, line 20), there are two Mp notes in the right margin. The second is 21 This note should be matched with the second textual unit marked by a raised circle in the adjacent line, ':U1-r1X. The index number refers to

apparatus entry 21 where the statement "'JU7fK1'71 Lv 5,10" is found. This entry tells the reader that the similar form'~~U~-nKl is located in Leviticus 5:10. The difference in the similar form is the addition of the vav. If the reader turns to Leviticus 5:10, a similar situation can be found, except that the reference is for Genesis 32:20 and the appropriate form is given.

5) Other information in the apparatus. Occasionally, Weil has used the apparatus system to communicate other information. Usually this information is not contained in the Masorah of L but instead is an observation on the text or Mp which Weil felt was relevant to the situation. These apparatus entries are varied in nature. Sometimes they note differences in the readings of the Eastern (Babylonian) or Western (Palestinian) Masoretes. Sometimes they call attention to an ancient Masoretic commentary. Sometimes they tell the reader about an unusual alteration Weil has made to the Mp. Of particular importance are the apparatus statements "contra textum" and "sub loco." Both of these items deserve special attention and are discussed in Chapter 4.

Example: See Genesis 33:4 (page 53, line 20). The first word in this line marked by a raised circle is l-Iilil2. It should be matched with the first Mp note in the margin, which is 31'11112 printed over This is the usual format for a Qere/Ketiv situation (see below on Qere/Ketiv), except that index number 3 directs attention to the apparatus. There, the statement "Q addidi, cf. Gn 45,15 et Mp sub loco" is found. "Q addidi" tells the reader that this Qere has been added by Weil. "Cf. Gn 45,14" refers to another example of this form in Genesis 45:14. "Mp sub loco" will be discussed in Chapter 4.

6) Mp ° with an index number. On rare occasions, the Mp note in the margin will not contain Hebrew letters but instead will only consist of a circule. This circule, like any other Mp note, should be matched to the appropriate circule in the adjacent line. In such cases, Weil desired to make some kind of comment about the text or Masorah, but there was no Mp note to serve as a basis. Thus, the circule in the margin serves as the Mp note. It is simply Weil's device for footnoting some element that needs discussion. The circule invariably has an index number directing attention to the entry in the apparatus where Weil's comment on the situation can be found.

Example: In Genesis 24:14 (page 34, line 14), there are two Mp notes in the right margin. The second Mp note is a circule with index number 18 raised beside it ('so). This note should be matched with the word marked by the second circule in the adjacent line, W. The index number refers the reader to the apparatus where, in entry 18, an extensive comment can be found about the text.

Important Note: In the previous examples, only one series of index numbers was printed on the page. This will not always be the case. See page 176, which contains text from three chapters, Leviticus 11-13. Index numbers 1 and 2 are used in both chapter 12 and chapter 13. The reader must show caution not to match the index numbers in the

Mp notes with the entries in the apparatus for the other chapter bearing the same index number. Thus, in Leviticus 12:4, the note...'T' should be matched with the appropriate entry in the apparatus for chapter 12, Mp sub loco. The note 'k'* in Leviticus 13:1 should be matched with the first entry in the apparatus for chapter 13, Mm 852.

QerelKetiv Notes

QerelKetiv notes occur in situations where the reading tradition, the traditionally accepted pronunciation, differs from the pronunciation which the letters of the text would normally suggest. In order to avoid errors in reading, the Masoretes developed the Qere notes to instruct the reader regarding what is proper to be read for a particular text.

The QerelKetiv notes may very well be the most problematic issue in Masoretic studies, and a tremendous amount of literature has been generated on the questions involved.⁸ No one is certain how these notes originated or what was the basis for the difference between the Qere and the Ketiv. The problem is complicated by the fact that there is no unified body of QerelKetiv notes marked in manuscripts, and there were various methods for marking the notes and the proper pronunciation of the Qere.⁹ The instructions below represent the method in BHS, which is also usual practice among other printed editions and manuscripts.

Qere is Aramaic for "read," indicating what should be read. Ketiv is Aramaic for "written," denoting what is written in the text. In BHS, the Ketiv is written in the text, just as any other word. A circule is printed above the word. The Ketiv is pointed with the vowels that belong with the Qere. The consonants of the Qere are given in the margin with the other Mp notes. These consonants are printed above the letter 7 (which stands for Qere). The reader must associate the consonants in the margin with the vowels in the text. Thus, in form and system the QerelKetiv notes are very similar to the other Mp notes. The distinguishing factor for the Qere/Ketiv notes is the Qere marker 7 in the margin.

Example: See Genesis 8:17 (page 12, line 7). There are two marginal notes in this line (the second occurs in Genesis 8:18). The first note is a QerelKetiv note. The Ketiv, marked by a circule, is \$1:7. The consonants for the Qere, given in the margin, are M;'17. The student needs to read the vowels of the Ketiv with the consonants of the Qere. Thus, the resulting form is \$'T.

The new student should be aware that sometimes in BHS, QerelKetiv notes are combined with other Mp notes (Genesis 12:8, page 17, line 13) or have an index number (Genesis 14:2, page 19, line 7). This additional information should not create any problem, once the principles outlined in the foregoing sections are understood.

Notes

'G.E. Weil, *Massorah Gedolah*, Vol. 1 (Rome: Pontifical Biblical Institute, 1971).

'For a more detailed discussion of the issue, see A. Dotan, "Masorah," *Encyclopedia Judaica* (Jerusalem: Macmillan Co., 1971) XVI: 1418-19.

'For more information on the development and pronunciation of the word Masorah, see W. Bacher, "A Contribution to the History of the Term 'Massorah'," *Jewish Quarterly Review* 3 (1890-91) 785-90.

'James Barr, review of *Biblia Hebraica Stuttgartensia*, ed. by K. Elliger and W. Rudolph, *Journal of Theological Studies* 30 (1979) 213.

-'The preeminence of the consonants over the vowels, etc., is an often-held opinion; however, scholars of the Masorah generally argue that this position represents a misunderstanding of the Masoretes and their work. See E.J. Revell, "Masoretic Text," *The Anchor Bible Dictionary* (New York, NY: Doubleday, 1992) IV:599.

6For Weil's treatment of this mechanism, cf. BHS Introduction, pp. XVII-XVIII.

7See the BHS Introduction, p. XVIII.

8For a good introduction to the study of *Qere* and *Ketiv*, see W.S. Morrow, "Kethib and Qere," *The Anchor Bible Dictionary* (New York, NY: Doubleday, 1992) IV:24-30.

9On these two issues, see Israel Yeivin, *Introduction to the Tiberian Masorah*, trans. and ed. E.J. Revell, *The Society of Biblical Literature Masoretic Studies*, No. 5 (Missoula, MT: Scholars Press, 1980) pp. 52-56.

Chapter 2

History of the Masorah

Differing Masoretic Traditions

There were three broad traditions of Masoretes in antiquity, corresponding to three different pronunciation traditions and three different graphic systems for the vowels and accent signs: Palestinian, Babylonian, and Tiberian. The Tiberian tradition eventually gained dominance over the other two, and it is the tradition best known today. The information in this book concerns the Tiberian tradition, unless otherwise noted, since BHS is based on a manuscript in the Tiberian tradition.

Within the Tiberian tradition, there were various subsystems which differed from one another to a lesser or greater degree. For example, much discussion has been occasioned by the graphic system witnessed in Codex Reuchlinianus (written in Italy around 1105) and similar manuscripts. Scholarship has not even settled on a good name for this system. It is sometimes called the Expanded Tiberian system or the Tiberio-Palestinian system, but the more frequent name in the prominent literature for students of the Masorah in English is the Tiberian Non-Receptus system' or the Non-Conventional Tiberian system.'

This system uses Tiberian graphic signs (e.g., vowels) in a manner that is inconsistent with the standard Tiberian system, such as in L. Dotan gives a detailed analysis of the differences from the standard Tiberian system.' Scholars are divided as to whether this system represents a different pronunciation tradition. Dotan believes it does, whereas Goshen-Gottstein does not.⁴

The point is that, even within the Tiberian system, there were differences. Thus, we can distinguish between the standard Tiberian system and non-standard systems.⁵ The Non-Conventional Tiberian system is a good example, if a bit extreme, of a non-standard system. Other non-standard manuscripts differ from the standard system in matters such as the liberal use of vowel letters or the modification of the vowel signs to reflect the pronunciation tradition in the scribe's community.

The standard Tiberian tradition is the topic of this book. Even within the standard tradition there were differences among various Masoretes, such as the differences between ben Asher and ben Naphtali discussed below. These differences amount to insignificant details when compared to another vocalization system, but they are of interest in tracing the history of the standard Tiberian tradition.

The Masorah in Talmudic Literature

Although the Talmudic period is prior to that of the Masoretes, certain information which would become the subject of Masoretic notes is already mentioned in Talmudic literature. The following are simply some examples. 1) There are references to the number of verses in books or sections (Kiddushin 30a, but note that the totals disagree with the Masoretic totals). 2) There are references to plene and defective spellings (Bereshit Rabba 12:6). 3) There are references to the irregular features of the text, such as the extraordinary points (Sifre Numbers 69), large and small letters, (Megillah 16b), and the Itture Sopherim (Nedarim 37b-38a).

Furthermore, the Talmudic literature often makes observations on the text employing terminology characteristic of the Masorah, even formulated in a manner very similar to the Masorah. Yeivin has collected a variety of statements from Talmudic literature which sound like expressions from the Masorah.⁶

Nevertheless, this type of information which is found in Talmudic literature does not always agree with the Masorah. Probably the most celebrated example of this (apart from the number of verses cited above) is the fact that Talmud refers to Psalms 1 and 2 as a single psalm (Berakot 9b-10a). However, the Masorah, for example in L, treats Psalm 1 and 2 as separate psalms.⁷

Thus, interest in material which we would call Masoretic began in the Talmudic period; however, there is no indication that the Masorah as such existed at this time. Furthermore, the scholars who dealt with such matters seemed to be interested primarily in the halakah involved; there is no evidence of interest in the textual tradition for its own sake.⁸ It would be accurate to say that discussions in the Talmudic period established the foundations for the Masoretes, but Masoretic activity in the specialized sense flourished only later.

The Beginning of the Masoretic Period

Isolating a starting date for the Masoretic Period is a difficult and somewhat arbitrary problem. It is difficult because there is very little evidence about the early Masoretes and their activity. We know almost nothing about how the Masorah got its start because, by its very nature, the Masorah is concerned with the preservation of the text, not with the scholars who instituted the system of preservation.

Isolating a starting date for the Masoretic period is arbitrary because, as we have seen, there is prior evidence of interest in Masoretic phenomena in the Talmud. We argued above that there is no evidence for Masorah or Masoretes in the Talmudic period; however, it is only a small step from these Talmudic discussions to Masoretic activity in the proper sense. Thus, it is somewhat artificial to fix an absolute starting date for the Masoretic Period. As Yeivin has noted, the work of the Masoretes probably started during the end of the Talmudic period.⁹

Another approach to this question is to isolate a time period during which the Masorah first began to be committed to writing. Most scholars believe that the consonantal text was standardized around 100 C.E., and the reading tradition is also very old, but the graphic signs representing the vowels and accents of that tradition are a Masoretic convention.¹⁰ We can narrow the beginning of the use of graphic signs for vowels and accents to the time period 600-750 C.E.¹¹

The lower limit can be established from the fact that the Babylonian Talmud (generally agreed to have been closed about 600 C.E.) never mentions the vowel signs. Jerome, about a century earlier, even mentions that Jews did not have signs to mark vowels.¹² Thus, we can assume that the vowel signs did not exist before 600 C.E.

To mark the upper limit, Dotan cites the activity of a few early Masoretes about whom we have some knowledge. For example, Asher the Elder (discussed below) lived in the second half of the eighth century, and his work included matters of vowel and accent signs.¹³ Thus, these must have been introduced by this time. The oldest known dated codex, the Cairo Codex of the Prophets (discussed below), dates from 895 C.E. It has the vowel and accent signs fully developed and marked. Their institution must have preceded the codex by a considerable period, a century or more. Therefore, the middle of the eighth century (ca. 750 C.E.) is appealing as the latest possible date for their first use.

This line of argument is supported by materials from the Cairo Geniza.¹⁴ Scroll fragments were found there with some Masoretic material included with the text. Yeivin dates the earliest fragments, with Palestinian pointing, to the eighth or ninth century C.E. He also notes one Karaite document listing the names of the vowels which may date from the eighth century C.E.¹⁵

The question of whether the vowel and accent signs were introduced simultaneously or in stages is problematic, and there is little evidence to support any firm conclusion. The prevailing assumption had always been that the vowel signs and accents were part of an integrated system and were added to the text at approximately the same time. Recently, however, Dotan has argued from the Babylonian and Palestinian systems and from Rabbinic evidence that the accents were introduced prior to the vowel signs.¹⁶ Apart from specific evidence that Dotan cites, the basic rationale for his argument is that the intonations and pauses marked by the accents were more difficult to preserve than the vowel sounds. Thus, the need for accent signs was more urgent and immediate than vowel signs. Dotan even argues that there may be some references in the Talmud to written accent signs (but not vowel signs), although the evidence is not conclusive.¹⁷

We can assume that, once the vowel and accent signs were introduced into the text, the Masoretic notes would also be introduced. Yeivin has observed that, in the Cairo Geniza, there are texts which have vowel and accent signs but few or no Masoretic

notes. Thus, he speculates that the writing of the Masorah in the narrow sense was slightly later than the vowel and accent marks.¹⁸ However, since most of the Masoretic notes deal with consonants and not vowels, the creation of most of the notes themselves should probably be dated earlier than the origin of the vowel and accent marks.¹⁹

Bearing in mind the general time argued above, we can speculate about the beginning of the Masorah. Approximately 600 C.E. (and probably somewhat earlier), the work on the Masorah began. Scrolls which contain markings apart from the sacred text are considered unfit for liturgical use.²⁰ This general prohibition probably kept the work of the first Masoretes from being copied into scrolls. Thus, at first, the Masoretic notes were transmitted orally. We can speculate that this information might have also been gathered into independent Masoretic treatises or notebooks. We know of such treatises from later dates, and it is logical that they would have existed from earlier times but no datable examples are extant. As time passed, it became acceptable to enter vowel and accents signs and Masoretic notes into scrolls intended for private use. This accounts for the scroll fragments in the Cairo Geniza which contain small amounts of these materials.

Weil, on the basis of ancient manuscripts and fragments, argues the evidence a little differently. After a period of oral transmission, the notes were first copied into manuscripts above and below the pertinent words. As the mass of notes grew, they were moved into Masoretic catalogues. At a later date, the vowels were invented, and after the vowels were stabilized in the text, the Masoretic material was added in the margins. The *Mp* was devised to reference the material contained in the *Mm*.²¹

The introduction of the codex among the Jews assisted greatly in the development of the Masorah. The wide margins (top, bottom, and sides) allowed sufficient room for annotating the text with greater amounts of material, and thus the Masorah could be written systematically. The use of the codex among the Jews probably did not begin until about 700 C.E.²² However, after its introduction, scrolls began to be used less and codices more. Eventually, scrolls were used primarily for synagogue worship and codices were the primary media for writing the Bible text for non-liturgical use.

In summary, we can estimate that the Masoretic period began during the sixth century C.E. We know very little about the early Masoretic activity. We do not know who created the Masorah or how it was accomplished. We do not know who invented the various vocalization systems, including the standard Tiberian system. About the only thing we can say about the Masorah in absolute terms is that it is largely anonymous.

Individual Masoretes

Masoretic notes will occasionally cite the name of a Masorete as an authority for a particular reading. In these cases, we know the name of the Masorete and what opinion he held in the particular case (if the note is accurate). But beyond this, we know very

little about individual Masoretes.

Most of the Masoretes cited by name are probably from the latest generations of scholars. Many are cited because of their opinions on matters of vocalization or accents, and so they cannot have been earlier than the graphic signs themselves (e.g., Mp to Job 32:3). Most are probably from much later, although it is impossible to know for sure.

A treatise on the shewa which is both anonymous and without title mentions several members of ben Asher's family (discussed below) and the names of several other Tiberian Masoretes. The treatise gives their opinions on various questions, but again, we know little more than their names.

Of interest to students of L and BHS are the opinions of Masoretes cited in L as sources of authority. Diaz Esteban published an interesting study which compares the references to Masoretes cited in the Mm of L to other sources. In the limited texts he surveys, Diaz-Esteban notes references to ben Naphtali, ben Asher, the Teachers of Tiberias, the Men of Tiberias, and Phinehas, Head of the Academy. Ben Asher and ben Naphtali will be discussed below.

Phinehas, Head of the Academy, is cited frequently in Masoretic materials. He lived in the first half of the ninth century, or perhaps earlier (Snaith believes about 750 C.E.).²⁴ He was known for his system of marking vocal shewas and his unusual views, but no specific personal information about him is given.²⁵

The Teachers of Tiberias and the Men of Tiberias may refer to the same group of individuals. Although the expression is general, Diaz-Esteban believes that it refers to a particular group of Tiberian Masoretes, not the Tiberian school as a whole. He also believes that this group probably predated Moses ben Asher (discussed below).²⁶ Other names could be mentioned which are cited in L or elsewhere, but information on them is highly speculative.²⁷

In the same way that individuals are cited as authorities, manuscripts are also cited. These manuscripts were prepared by learned Masoretes, and they were undoubtedly revered in their time as accurate sources of information (and thus good authorities to cite). Usually these manuscripts are cited by name, but we know nothing about them other than their names and the readings presented by their authority. For example, L cites the readings of Mahzor Rabba.²⁸ Wirthwein discusses what little is known about a few of the most often cited manuscripts, such as Codex Hillel and Muga.²⁹

The Ben Asher Family

The most famous Masoretes were the members of the ben Asher family. The dynasty began with Asher the Elder, who lived in the second half of the eighth century.

The untitled treatise on shewa mentioned above notes five generations of ben Ashers, concluding with Moses ben Asher and his son Aaron ben Asher. More information is known about the ben Asher family because they came to be considered outstanding among the various Tiberian parties. The tradition of the last member of the family, Aaron, eventually was revered as best representative of the Tiberian tradition.

Details regarding the life of Moses ben Asher are not known. He probably lived during the last half of the ninth century. Moses ben Asher's most notable accomplishment was the production of a model codex, which we now call the Cairo Codex of the Prophets. The colophon claims that the codex was written in 895 C.E. by Moses ben Asher. This codex has the distinction of being the oldest dated codex known to scholarship. The authenticity of the colophon has been greatly debated, because it appears that the system of vocalization in the Cairo Codex is closer to ben Naphtali than to ben Asher (on the difference, see below). However, Goshen-Gottstein and others have argued that the two systems were very close, and Moses ben Asher probably followed a system different from that of his son, which was still a ben Asher tradition.³⁰ A facsimile edition of the Cairo Codex is available, as well as a critical edition.³¹

Another codex, British Museum 4445, is also commonly associated with Moses ben Asher because its Masorah occasionally refers to him. This codex is usually dated to sometime in the first half of the tenth century, and there is considerable debate whether Moses was still alive when the codex was written. Moses ben Asher did not write the codex, but it is generally considered to be a good representative of the ben Asher tradition.

The last member of the family, Aaron ben Asher, was the most famous because his system of vocalization, accents, and Masorah eventually gained fame as the best. Aaron lived during the first half of the tenth century, and details about his life are unknown. His accomplishments in preserving the textual tradition, however, are revered until today, and there is a significant amount of material associated with his name.

The *Diqduqe ha-Te'amim* is a Masoretic treatise traditionally attributed to Aaron ben Asher. All of the rules and principles articulated in the *Diqduqe ha-Te'amim* did not originate with Aaron; he collected them and adapted them to his system from manuscripts and other independent treatises. No doubt, he also included some original material in order to elaborate his tradition. The *Diqduqe ha-Te'amim* deals with matters of vocalization and accentuation, particularly with problems concerning shewa and ga`ya. This treatise is notable, not only because it outlines many principles of Aaron's system, but also because it stands on the border between Masorah and grammar. The treatise is not simply a collection of Masoretic lists; it deals with rules of pointing and the use of dagesh in certain forms. These are matters which describe the grammar of the language. The best edition of the *Diqduqe ha-Te'amim* was prepared by Dotan.³²

Two important manuscripts are associated with Aaron ben Asher. According to its colophon, the Leningrad Codex (L) was prepared in 1008 C.E. by Samuel ben Jacob from exemplars written by Aaron ben Asher. Many erasures are present in the manuscript, probably resulting from corrections intended to bring the codex closer to the tradition of Aaron ben Asher. The reliability of L has been questioned, but it is usually considered a good representative of the Ben Asher tradition. Although this codex was not written by Aaron ben Asher himself, it is probably the most famous of the ben Asher codices because it was chosen as the text for the BHK3 and BHS. Two facsimile editions of L are available.³³

The colophon of the Aleppo Codex claims that the text was written by Solomon ben Buya'a, but the vowels, accents, and Masorah were written by Aaron ben Asher himself. Subsequent research has decided that this codex is the best representative of Ben Asher tradition available.³⁴ Most scholars agree that A dates from the first half of the ninth century. The codex originally contained the whole Hebrew Bible, but portions were lost during a 1947 riot at the synagogue in Aleppo where the codex was kept. Subsequently, it was brought to Jerusalem, where it forms the basis for the Hebrew University Bible Project.³⁵ There is a tradition that A was the codex cited by the Jewish scholar Maimonides (1135-1204) as exemplary when he was discussing certain matters related to the writing of scrolls. This tradition has been laboriously scrutinized by GoshenGottstein.³⁶ A facsimile edition of the A is available.³⁷

The Differences Between Ben Asher and Ben Naphtali

Another Tiberian Masorete who was contemporary with Aaron ben Asher was Moses ben David ben Naphtali. Moses ben Naphtali held to a different tradition of the Bible text, still within the standard Tiberian tradition, and the differences between ben Asher and ben Naphtali are frequently cited in manuscripts and independent treatises. Through the course of time, many lists of the differences between these two Masorettes were created, but often they are full of errors. Since the ben Asher text was viewed as the best, readings which deviated from it were often ascribed to ben Naphtali; however, ben Naphtali did not hold to all of the opinions which were ascribed to him.

The most authoritative treatise on the differences between ben Asher and ben Naphtali was compiled by Mishael ben Uzziel. The treatise was originally in Arabic, entitled *Kithab al-Khilaf*, and the Hebrew version is *Sefer ha-Hillufim* (The Book of the Differences). This treatise is found in various manuscripts, and a critical edition was published by Lipschiitz.³⁸ Although the date of the treatise is disputed, eleventh to twelfth century is a good estimate.³⁹ Thus, the treatise was compiled from extant sources close to the time period in which the two Masorettes lived, but certainly after their deaths. Most scholars hold that *Kithab al-Khilaf* is the only reliable source we have for the ben Naphtali text. No biblical manuscript is known which consistently adheres to the ben Naphtali readings and principles (the Cairo Codex is the closest; see above).

The treatise opens by outlining eight general rules which were sources of dispute for ben Asher and ben Naphtali. However, the bulk of the work is lists of particular instances, in the order of the Bible text, where the two masters disagreed. Also included are instances where ben Asher and ben Naphtali agreed in opposition to other Masoretes.

Most of the differences are matters of vocalization and accentuation. The two only differed in eight instances regarding the consonantal text. 40 The best known difference between the two deals with the pronunciation of the inseparable prepositions (=,;) and '7 when joined to certain words beginning with ',e.g.z7~ilt). Ben Asher pronounced the word whereas ben Naphtali pronounced it'71Z1t'~ 41

The differences between ben Asher and ben Naphtali are minuscule; the two systems are certainly representative of small variations within the standard Tiberian tradition. In this vein, Goshen-Gottstein commented, "I am afraid... that the vast majority of present-day Bible scholars would not notice without special study any difference in a Ben Naphtali manuscript (if there were one in existence)." Goshen-Gottstein argues further that the similarity between the two systems accounts for the fact that ben Naphtali readings were able to enter subsequent manuscripts of the ben Asher tradition.⁴² In essence, the two systems were so close, unobservant (or unaware) scribes could copy ben Naphtali readings into a ben Asher text without noticing any difficulty.

Earlier in this century, Kahle had identified the Non-Conventional Tiberian system with the ben Naphtali system, based on superficial similarities between the two. This led to the view that the systems of ben Asher and ben Naphtali were radically opposed to one another. However, scholarship generally no longer subscribes to this theory, and the prevailing view emphasizes the closeness of ben Asher and ben Naphtali.

The Bible text of Aaron ben Asher did not gain supremacy immediately. As we saw above, the Non-Conventional Tiberian system was still being preserved at the beginning of the twelfth century in Codex Reuchlinianus. Furthermore, statements in Masoretic treatises (discussed below) indicate that, for a time, no preference was given to ben Asher or ben Naphtali. It was only through the course of several centuries that the Aaron ben Asher text was recognized as the authoritative version. Maimonides' great appreciation for Aaron ben Asher's Bible text probably contributed greatly to its ascendancy.

Independent Masoretic Treatises

During the Masoretic Period, independent Masoretic treatises were written, separate from the Masoretic notes transmitted in the margin of manuscripts. Although the material contained in these treatises no doubt originated in the marginal annotations made in manuscripts, these large collections were independent collations, transmitted separately or at the end of manuscripts.

The largest and best known of these treatises is *Okhlah we-Okhlah*. This collection contains about 400 lists, and the treatise gets its title from the first word-pair in the first list. The lists are a mixture of ancient and recent material, making the date of the treatise difficult to determine. Dotan contends that it was not edited before the tenth century, while Yeivin argues for the ninth century.⁴³ Most of the lists are known from other sources, but the material in *Okhlah we-Okhlah* is more exhaustive.

The lists are arranged alphabetically, and most of the material is topical (that is, the lists deal with the Bible text by topic instead of in the order of the text). Some of the lists are simply fairly routine categories (e.g., *QereIKetiv*), but others fall into the category of what Yeivin calls "collative" *masorah*.⁴⁴ Although collative *masorah* can take different forms, two frequent types of lists are a) words or phrases which are different (and frequently hapax) but share some common category or detail, and b) pairs of words which are similar but differ from one another in some detail. An example of a) is list 72 in Frensdorff's edition, listing words which occur in doublets (i.e., the same word repeated immediately). An example of b) is the first list, an alphabetic list of pairs of unique words, the first one without prefixed *vav*, the second with prefixed *vav*.

Okhlah we-Okhlah was known and used for many centuries, even up to the time of Jacob ben Chayyim and Elias Levita (discussed below). However, after that time the treatise appears to have been forgotten, for we no longer find references to it until recent times. In 1864, Frensdorff published an edition of it based on a manuscript found in Paris.⁴⁵ Another edition was published in 1975 by Diaz-Esteban based on a more comprehensive manuscript found in Halle.⁴⁶ Both of these are cited in the Masoretic apparatus of BHS; the Frensdorff edition is referenced by "Okhl" and the Diaz-Esteban edition by "Okhl II."

In addition to *Okhlah we-Okhlah*, fragments from other treatises of this type were found in the Cairo Geniza. In fact, before the discovery of the Cairo Geniza, *Okhlah we-Okhlah* was the only treatise of this type known to exist. It is possible that some of these treatises are very old, and they, or others like them, were used to collect Masoretic material in the time when it was not allowed to write the material in the margins of scrolls. Some of the Geniza fragments contain collections of material in the order of the biblical text, while others, like *Okhlah we-Okhlah*, are topical."

Masorah Approaches Grammar

Toward the end of the Masoretic Period, treatises were written which approach the line between *Masorah* and grammar. *Masorah* is a description of the Hebrew biblical text (i.e., lists of textual peculiarities), and grammar is the description of the Hebrew language itself. The two areas share material in common. Thus, it is not surprising that the Masoretes would become interested in work which we would label by the term Hebrew Grammar. Mention has already been made of the *Diqduqe ha-Te'amim* by Aaron ben

Asher. Certainly that treatise falls into this category.

The untitled and anonymous treatise on the shewa also can be included here. This treatise is in Arabic, and it is usually dated to the tenth century. Besides giving us some historical data, alluded to above, the treatise also gives us an understanding of the function and problems associated with the use of shewa in the Tiberian tradition. Some of the information is known from other sources, but this treatise is distinguished by its comprehensive treatment of the topic. Another notable aspect of this treatise is that it does not choose between ben Asher and ben Naphtali, but instead encourages the reader to "conform to one of the two opinions."⁴⁹ The only modern publication of this treatise was prepared by Levy.⁵⁰

Perhaps the most important grammatical treatise is an Arabic work called *Hidayat al-Qari* (The Direction to the Reader). This treatise was adapted and translated several times, with the result that it appears in many different forms, under different titles, and included in other later works. The date of the original work is uncertain, but the tenth century is frequently suggested.⁵¹ The Hebrew versions are called *Horayat ha-Qore* and appear in a number of manuscripts.

This treatise contains many grammatical rules, based on earlier Masorah. It is notable for its systemization, and also for the fact that it does not favor ben Asher over ben Naphtali. In fact, many scholars believe that its rules are closer to ben Naphtali.⁵² One version of the treatise was included in the important grammatical work *Adat Devorim*, written by Joseph ha-Qostandini, which Dotan dates to no earlier than the second half of the eleventh century.⁵³ Another version of the treatise was published by Derenbourg.⁵⁴

The Close of the Masoretic Period

The Masoretic Period closed with the end of the activity of ben Asher and ben Naphtali (ca. 950 C.E.). By this time, the Tiberian tradition had been fixed with regard to the consonantal text and the vowel and accent signs. Variations within the Tiberian tradition existed, but these were minor details. As we have seen, the last of the Masoretes differed only in minutiae. Their relative uniformity is a testimony to how monolithic the standard Tiberian tradition had become, even by their time. The standard Tiberian tradition eventually supplanted all other vocalization systems, and the ben Asher system was revered as the most accurate representative of the Tiberian tradition.

Manuscripts from the time period 950 to 1100, and obviously anything earlier, are valued highly, but they are rare.⁵⁵ By the end of this period, the last Masoretes were already dead, but effort was made to maintain their traditions. Thus, for example, *L* comes from the early eleventh century, and it attempts to be faithful to Aaron ben Asher's system.

After 1100, manuscripts were copied with less care. Often, several exemplars were consulted in preparing the new manuscript, without any thought about the individual traditions represented in those exemplars. The result was that the new manuscript would be a blending of different Tiberian traditions. Furthermore, Masoretic notes were added to manuscripts from different sources, and many times the notes were not consistent with the text tradition of the new manuscript. The result was a Masorah which disagreed with the text it was meant to preserve. Unfortunately, manuscripts from the twelfth century and later are much more plentiful than earlier manuscripts; Yeivin estimates that more than 3000 are known.⁵⁶ These manuscripts, however, because of their mixed nature, are not helpful in the study of the Masorah.

Eventually, many copyists had no understanding of the Masorah, and its purpose-to preserve the text tradition-was nullified. The Masoretic notes were copied in the wrong places, were used as fillers, and worst of all, were copied into ornate patterns as decorations for the manuscripts. These manuscripts show how serious study of Masorah and text tradition had decreased toward the end of the Middle Ages.

Continuation of Work on the Masorah

Although the Masoretic Period properly concluded about 950, work on the Masorah and the preservation/clarification of the textual tradition has continued. The following is simply a short list of persons who have made significant contributions.

Meir ben Todros ha-Levi Abulafia (1180-1244) wrote the book *Masoret Siyag la-Torah*, which is concerned with the consonantal text in the Torah. The work is arranged like a lexicon, in the order of word roots. His primary topic is plene/defective spelling (based on the Masoretic material available to him), but the treatise also covers issues in the writing of Torah Scrolls (e.g. the layout of the Songs, etc.). The book had tremendous influence on subsequent copyists and publishers.

Menahem ha-Meiri (1249-1306) wrote *Kiryat Sefer*, a two-part treatise dealing first with rules for writing Torah Scrolls, and second with Masoretic matters. The second section gives rules for correct pronunciation and lists of Masoretic information, such as an account of plene/defective spellings in the Torah, etc. An appendix includes other matters of the Masorah, such as the open and closed sections and the number of words, etc., in the Bible.

Jekuthiel ha-Naqdan (dates uncertain, late twelfth to thirteenth century) wrote the treatise *'Einha-Qore*, a study of details affecting proper reading in the Torah, Esther, and Lamentations. This treatise is primarily concerned with vowels and accents, not spelling, and the first section is a description of the system of stress in biblical Hebrew. The second section is a collection of masoretic materials organized into the order of the biblical text. Jekuthiel's work was based on manuscripts and the work of various

grammarians who preceded him. The treatise, like Masoret Siyag la-Torah, had tremendous influence on subsequent copyists and publishers.'

Students of the Masorah owe Jacob ben Chayyim ibn Adonijah (dates uncertain, late fifteenth to sixteenth century) a great debt of gratitude, because he rescued the Masorah and restored it to its original function, the preservation of the text tradition. Ben Chayyim came to Italy around 1510 to escape persecution. In Venice, Daniel Bomberg's press specialized in Hebrew books, and ben Chayyim entered his employ about 1517 as a corrector. Bomberg had already published the First Rabbinic Bible, edited by Felix Pratensis (1516-17), but he was planning a new edition. The first edition had not been received well by Christians because of its Jewish emphasis, and Jews were not pleased that its editor, Pratensis, was a Jew converted to Christianity. Ben Chayyim, a learned Jew skilled in the Bible text, seemed an obvious choice to prepare the second edition.

Bomberg and ben Chayyim searched for good manuscripts on which to base the Second Rabbinic Bible, and ben Chayyim began preparing the volume. He wanted to include the Masorah in this new volume, but by this time the Masorah had fallen into disuse and was reduced to mere ornamentation in many manuscripts. Thus, ben Chayyim had to select, order, analyze, and correct the material from his sources and collate it into his new edition. The Second Rabbinic Bible appeared in 1524-25. Ben Chayyim converted to Christianity in 1527, leaving Bomberg with the same problem he had with Pratensis. Ben Chayyim's name was omitted from subsequent editions of the Bible.⁵⁹

The Mm and the Mp appeared in the margins, but ben Chayyim's significant contribution and innovation was his Mf. The Mf listed the Masorah Magna material arranged in lexical order. Many of the lists, especially longer lists, were printed in their entirety. In other cases, only the heading of the list was printed in the Mf, and a cross reference was given to the location where the list was elaborated in the Mm. If a list was not elaborated in the Mm, a cross-reference was given to the Mf. Thus, the Masorah was organized into an orderly system by which the reader could find the lists either in the text or alphabetically in the Mf.

Ben Chayyim's text was received with great authority and became a sort of "textus receptus," even until the twentieth century. Likewise, his version of the Masorah, which was the first printed Masorah, came to be viewed as a codification of the Masorah, as if exclusively it were the standard Masorah (which explains why references in the older literature to "the Masorah" or "the printed Masorah" refer to the Masorah of the Second Rabbinic Bible). Frensdorff published an index to the Mm and Mf, and this volume contains many valuable notes on problems in the Masorah of the Second Rabbinic Bible.⁶⁰

In spite of ben Chayyim's valuable work (and there was none like it before his time

or for centuries afterward), the volume is not without fault. Ben Chayyim established the text which seemed most correct to him, based on the material he had, and it is close to what we know about the ben Asher text. In this respect, ben Chayyim's text is "a good representative of the Tiberian tradition."⁶¹ However, ben Chayyim, who tells us little about his sources, had only late medieval manuscripts to work with, originating close to his own time.⁶² These manuscripts represented a mixture of traditions, which were further mixed in ben Chayyim's text (and Masorah). Thus, the Second Rabbinic Bible is not viewed as a pure ben Asher text, and its status has diminished with the discovery of better, older manuscripts and the refinement of critical methodology.

Elias Levity (1468-1549) has been called the father of Masoretic Studies because of his immense contributions. Actually, Levita (also known by the names Elijah Bachur, Elijah ben Asher ha-Levi Ashkenazi, and a few others) was active in many areas of Hebrew literature. He was a poet, grammarian (producing several grammars, one of which was plagiarized), lexicographer, and student of the Masorah.

Throughout his life, Levita wrote and published many volumes in these various areas. His works on the Masorah come primarily from his time at Venice (1527-1540), where he worked at Bomberg's press as a corrector and editor (shortly after ben Chayyim's departure). In 1536, Levita produced a massive work entitled Book of Remembrance, which was a Masoretic concordance to the Hebrew Bible, but it was never published.

Levita's primary contribution to Masoretic Studies was his book *Massoreth ha-Massoreth* (1538), a guidebook and commentary on the Masorah. After some prefatory material, the book is organized into three introductions and three sections (First Tables, Second Tables, and Broken Tables.) In the third introduction, Levita argued that the vowel points did not originate in antiquity but instead were added by the Masoretes sometime after the close of the Talmud. Levita's study into the origin of the Masorah was met by a storm of controversy, since it went against the prevailing pious Jewish opinion that the vowel signs either originated at Sinai or were established by Ezra.

The rest of the work is an examination of many topics in the study of the Masorah. First Tables discusses plene and defective spellings. Second Tables is a collection of miscellaneous topics, including a discussion of Qere/Ketiv and significant technical terms. Broken Tables is a discussion of the abbreviations used in the Masorah and a survey of a few Masoretes known to Levita. Ginsburg republished *Massoreth ha-Massoreth* in 1867, and it was reissued in 1968, coupled with Ginsburg's version of Ben Chayyim's Introduction to the Rabbinic Bible⁶³

Menahem ben Judah di Lonzano (end of sixteenth century) wrote the treatise *Or Torah* in which the vowel and the accent signs in the Torah are discussed in the order of the biblical text. His work is based on various manuscripts and the work of previous

scholars, such as Levita. Lonzano's work is significant because he discusses errors in the Second Rabbinic Bible which were corrected in subsequent editions.

Jedidiah Solomon Raphael ben Abraham of Norzi (first half of seventeenth century) wrote the treatise *Minhat Shay* (1626). This is frequently referred to as the most important Masoretic treatise ever written, because of its comprehensiveness. After an introduction, *Minhat Shay* includes notes on the whole Bible text. The notes cover the consonantal text, vowels, and accents. "His comments bear upon almost every word about which there is room for error, a variant reading, or any other problem."™ In addition to manuscripts, Norzi based his work on the writings of the previously mentioned scholars as well as famous Hebrew grammarians. Norzi particularly revered the work of Lonzano and, like him, offered corrections to the text of the Second Rabbinic Bible. Because of Norzi's immense scholarship and authority in textual matters, editors used his work as a basis for making corrections in Bible editions. *Minhat Shay* was not printed until 1742, and it frequently was printed in expanded Bible editions, such as Rabbinic Bibles.

Seeligmann Isaac Baer (1825-1897) was a meticulous student of the Masorah and text tradition who published an edition of *Diqduqe ha-Te'amim* (with H.L. Strack, 1879) and other works on the accents. However, Baer's most significant publication was his edition of the Bible, commonly called the Baer-Delitzsch edition (1869-1895). This edition was very popular in the nineteenth century, and the Gesenius-Kautzsch-Cowley grammar is based on it. Baer's edition was based on other earlier editions and manuscripts, but his primary goal was to reconstruct the original ben Asher text as precisely as possible.

To that end, Baer developed his own rules for accents and ga`yahs based on his study of Masoretic sources and manuscripts. These rules are not unrelated to the Tiberian usage and could in fact be seen as a development of it.⁶⁵ However, Baer's system does not reflect the situation in Hebrew manuscripts, and his edition is now viewed as arbitrary and artificial. Likewise, Baer felt free to include readings (ben Asher/ben Naphtali, etc.) which do not represent manuscript tradition. Thus, although Baer's edition was enormously influential in the last century (and through Gesenius even today), it has now given way to critical editions based on good manuscripts or a single manuscript, such as BHS.

Christian David Ginsburg (1831-1914) can be mentioned here, if for no other reason than for the volume of Masoretic material he published. One primary contribution was *The Massorah Compiled from Manuscripts* (1880-1905), which is a massive four volume collection of Masoretic treatises and notes. In volumes 1-2, he lists in lexical order Masoretic notes that he found in manuscripts. Volume 3 is a supplement of other material. Volume 4 is a commentary on volume 1, and Ginsburg's discussions there are invaluable for deciphering difficult Masoretic notes. Ginsburg could not find financial

backing for the commentary on volume 2. Unfortunately, Ginsburg was not systematic in collecting this material, his sources are not normally cited (except in volume 4), and his manuscripts were usually not very old.

Another significant contribution was his Introduction to the Massoretico-Critical Edition of the Hebrew Bible (1897), in which he discusses every significant issue in the study of the Masorah. The volume also describes a large number of Hebrew manuscripts and gives a history of printed editions. This book, in spite of its age, is still an essential reference for students of the Masorah.

Ginsburg also produced several editions of the Bible, and the notes on variants listed there are very helpful. They cover over 70 manuscripts and 19 printed editions. Although Ginsburg's edition is comprehensive in this respect, it suffers from the same problem as *The Masorah*. The manuscripts are not very old (primarily thirteenth century and later) and most are from the British Museum (including, however, B.M. 4445). And like Baer, Ginsburg often introduced changes in the text based on his material, and the result is a text which probably never existed.

Paul Ernst Kahle (1875-1965), like Ginsburg, contributed to Masoretic Studies through his many publications. Unlike Ginsburg, however, he emphasized the necessity of distinguishing between different individual traditions and studying them separately. Kahle recognized the value of the ben Asher tradition, and he was responsible for using a single ben Asher manuscript, L, as the basis for the BHK 3. This was a significant departure from the usual practice of critical editions, such as BHK 1 and 2, which used ben Chayyim's text as their basis. Kahle also popularized the importance of studying non-standard traditions, like the Babylonian and Palestinian graphic systems, and he published many fragments from these traditions.⁶⁷

Gerard E. Weil (1926-1986) was active in many areas of Masoretic Studies before his sudden death in 1986. He introduced the use of the computer into the field, creating a computerized version of L which he used to study its accentuation. Although Weil wrote extensively on the Masorah (see the bibliography) his most famous contribution was his edition of the Masorah of L for BHS. Weil systematized and completed the Masorah of L for BHS and published the Mm in a separate volume. This was the first time that the complete Mp and Mm of a specific manuscript had been published, and his revisions were intended to make it easier for the novice to use them.

Currently, the field of Masoretic Studies is supported by the International Organization for Masoretic Studies (IOMS), an organization founded by Harry Orlinsky in 1972. Some of the most notable scholars in the field are Aron Dotan, E. J. Revell, and Israel Yeivin.

Notes

'M.H. Goshen-Gottstein, "The Rise of the Tiberian Bible Text," in *Biblical and Other Studies*, ed. A. Altmann (Cambridge: Harvard University Press, 1963), p. 112 ff. Wurthwein adopts this term in his popular book *The Text of the Old Testament* (Grand Rapids, MI: Eerdmans, 1995) p. 26, n. 49.

2A. Dotan, "Masorah," *Encyclopedia Judaica* (Jerusalem: Macmillan Co., 1971) XVI: 1464-66.

'Ibid., col. 1461-63.

'Ibid., col. 1463-64; Goshen-Gottstein, "Tiberian Bible Text," p. 112.

'This terminology, which seems to be the clearest, is used throughout Yeivin's book *Introduction to the Tiberian Masorah*, trans. and ed. E.J. Revell, *The Society of Biblical Literature Masoretic Studies*, No. 5 (Missoula, MT: Scholars Press, 1980).

6Yeivin, *TiberianMasorah*, pp. 132-135.

'This observation is evidenced in BHS by the Hebrew letters representing numbers below the Arabic numeral for each psalm. Psalms 1 and 2 are numbered separately. Notice, however, that Psalms 114 and 115 are treated as one, yielding 149 psalms in the book. This is the total number of psalms according to the Masorah.

SYeivin, *TiberianMasorah*, p. 135.

9Ibid.

'°On the standardization of the reading tradition, see E.J. Revell, "Masoretic Text," in *The Anchor Bible Dictionary* (New York, NY: Doubleday, 1992) IV:599, who argues for a date of 500 CE or earlier.

"This is the time period argued by Yeivin (*TiberianMasorah*, p. 164), but others argue for a similar period; see Dotan, "Masorah," col. 1416-17.

12Dotan, "Masorah," col. 1416.

13Ibid., col. 1417.

14A geniza is a storage room where worn or defective manuscripts can be kept until they can be disposed of ritually. The Cairo Geniza was such a room found in a synagogue in Old Cairo which yielded thousands of fragments. Some of the earlier fragments come from the Masoretic Period, but many are later. For brief sketches, see Wurthwein, *The Text of the Old Testament*, p. 11 and Yeivin, *TiberianMasorah*, pp. 30-31.

15Yeivin, *TiberianMasorah*, pp. 123, 164.

16A. Dotan, "The Relative Chronology of Hebrew Vocalization and Accentuation," *Proceedings of the American Academy for Jewish Research* 48 (1981) 87-99.

17 Ibid., pp. 10-12.

' BYeivin, *TiberianMasorah*, p. 123.

"For an argument along these lines, see E.J. Revell, "Masorah," in *The Anchor Bible Dictionary* (New York, NY: Doubleday, 1992) IV:593.

20 See Yeivin, *Tiberian Masorah*, pp. 36-38, for information on the rules regarding Synagogue Scrolls.

21 G.E. Weil, "La nouvelle edition de La Massorah et l'histoire de la Massorah," *Supplements to Vetus Testamentum* 9 (1962) 270-271.

27 This date is Yeivin's; see *Tiberian Masorah*, p. 7. Also see Dotan, "Masorah," col. 1416.

23 F. Diaz-Esteban, "References to Ben Asher and Ben Naftali in the Masora Magna Written in the Margins of MS Leningrad B 19a," *Textus* 6 (1968) 62-74. Dotan notes references in the Mp of L to many of these same individuals in "Masorah," col. 1423.

24 N.H. Snaith, "Prolegomenon," in Ginsburg's *Jacob Ben Chayim Ibn Adonijah's Introduction to the Rabbinic Bible and the Massoreth Ha-Massoreth of Elias Levita* (New York, NY: Ktav, 1968) p. XXII.

"For more information on Phinehas, see Dotan, "Masorah," col. 1416, 1471; Diaz-Esteban, "References," pp. 65-66; Yeivin, *Tiberian Masorah*, pp. 137-38.

26 Diaz-Esteban, "References," pp. 65, 72-73.

27 For information and readings of a few others, see Yeivin, *Tiberian Masorah*, pp. 137-38 and Dotan, "Masorah," col. 1471-72.

28 Diaz-Esteban, "References," p. 66.

29 Wurthwein, *The Text of the Old Testament*, p. 38.

30 Goshen-Gottstein, "Tiberian Bible Text," p. 103-8.

31 D.S. Loewinger, ed., *Cairo Codex of the Bible* (Jerusalem: Makor Publishing, 1971). F.P. Castro, ed. *El Cddice de Profetas de al Cairo*, Pretacio, Tomos I-VIII (Madrid: CSIC, 1979-1992).

32 A. Dotan, ed., *Sefer Dikduke ha-Te `amim* (Jerusalem: Academy of the Hebrew Language, 1967).

33 D.S. Loewinger, *Codex Leningrad B19a* (Jerusalem: Makor Publishing, 1970) and A. B. Beck, ed., *The Leningrad Codex: A Facsimile Edition* (Grand Rapids, MI: Eerdmans, 1997).

34 For a survey of the indicators, see Yeivin, *Tiberian Masorah*, pp. 16-18.

"For a summary of the Project, see Wurthwein, *The Text of the Old Testament*, pp. 43-44.

36 M.H. Goshen-Gottstein, "The Authenticity of the Aleppo Codex," *Textus* 1 (1960) 17-58.

- 37 M.H. Goshen-Gottstein, *The Aleppo Codex* (Jerusalem: Magnes Press, 1976).
- 38L. Lipschutz, *Kitab al-Kilaf, the Book of Hillufim* (Jerusalem: Magnes Press, 1965).
- 391*ibid.*, p. 1.
- 401*ibid.*, p. 16.
- 4'See rule 7, *Ibid.*, p. 18.
- 42Goshen-Gottstein, "Tiberian Bible Text," p. 108; quotation from 111.
- 43Dotan, "Masorah," col. 1428; Yeivin, *TiberianMasorah*, p. 130.
- 44Yeivin, *TiberianMasorah*, pp. 78-80.
- 'US. Frensdorff, *Das Buch Ochlah W'ochlah* (1864; rpt. New York: Ktav, 1972).
- 46E.F. Diaz-Esteban, *Sefer Oklah we-Oklah* (Madrid: Consejo Superior de Investigaciones Cientificos, 1975).
- 47For more information on this material, see Yeivin, *TiberianMasorah*, pp. 127-28.
- 48See Yeivin, *TiberianMasorah*, p. 149, for this distinction between Masorah and grammar and his helpful discussion on how grammatical ideas were developed in the Masorah and assisted later grammarians.
- 49Lipschütz, *Kitab al-Kilaf*, p. 3.
- 50K. Levy, *Zur Masoretischen Grammatik*, *Bonner Orientalistische Studien*, No. 15 (Stuttgart: Kohlhammer, 1936). See also Dotan, "Masorah," col. 1475.
- 51Yeivin, *TiberianMasorah*, p. 161; Dotan, "Masorah," col. 1475, and for a good summary of the various transformations of the treatise, see col. 1473-75.
- 52Dotan, "Masorah," col. 1475.
- 53*Ibid.*, col. 1474.
- 54J. De renbourg, "Manuel du lecteur d'un auteur inconnu," *Journal Asiatique*, 6eme série, Tome xvi (1870) 309-550.
- 55The division of manuscripts into two groups in this section is based on Yeivin's careful survey of important manuscripts. See Yeivin, *TiberianMasorah*, pp. 12-29.
- 56Yeivin, *TiberianMasorah*, p. 29.
- 57For a more detailed study of 'Einha-Qore, see R. Yarkoni, "Yequti'el ha-Naqdan-One of the Last Masorettes or an Early Ashkenazi Grammarian," in *Estudios Masoreticos: Proceedings of the 10th Congress of TOMS* (Madrid: Instituto de Filología, CSIC, 1993) pp. 139-49.
- 58A Rabbinic Bible is an expanded version including the Hebrew text, Targum, and various commentaries; see Wurthwein, *The Text of the Old Testament*, p. 39.

59Snaith, "Prolegomenon," p. VIII.

60S. Frensdorff, *Die Massora Magna* (1876; rpt. New York, NY: Ktav, 1968).

61Yeivin, *Tiberian Masorah*, p. 15, and see there for an evaluation of the text. Also see pp. 31-32, 125-26 for more information on the Second Rabbinic Bible .

62Yeivin estimates none were earlier than the twelfth century (*Tiberian Masorah*, p. 31).

63C.D. Ginsburg, *Jacob Ben Chayyim Ibn Adonijah's Introduction to the Rabbinic Bible and the Massoreth Ha-Massoreth of Elias Levita* (New York, NY: Ktav, 1968).

64Dotan, "Masorah," col. 1477.

65For a meticulous discussion of Baer's system, see Snaith, "Prolegomenon," pp. XX-XXXVI.

66 For a good review of his Bible editions, see Wurthwein, *The Text of the Old Testament*, pp. 41-2. For publication on Ginsburg's other works, including those not mentioned here, see the bibliography.

67See the bibliography for Kahle's most significant publications.

Chapter 3

The Proto-Masoretic Text

Introduction

The reader may notice that this chapter deals with the "Proto-" rather than "Pre-" Masoretic text. Since the work of the Masoretes was to add the vowels, accents, and Masoretic notes to the consonantal text, how can a text be "Proto-Masoretic" ("first or beginning") when it actually pre-dates the Masoretes?

The consonantal text which is the basis of the Masoretic text (217) attained ascendancy over other Hebrew textual traditions during the Second Temple period and became authoritative by the second century C.E. (perhaps so designated by the synod of Jabneh'). Because of this dominance, 217 is represented by a very large number of manuscripts. Since this established consonantal text consistently served as the basis for the Masoretes' work, it has come to be called "Proto-Masoretic" and even, occasionally, and anachronistically, the "Masoretic Text."² The Masoretes worked to maintain this received text tradition as faithfully as possible. At times the text tradition contained some irregularities or peculiar features. These were transmitted with utmost fidelity, just like the rest of the textual tradition. In some cases it seems they transmitted things which they did not understand fully.

The purpose of this chapter is to catalog and discuss the various types of textual irregularities which were encountered by the Masoretes and consequently passed on to modern times. Here it should be emphasized that these peculiarities were not the creation of the Masoretic scholars. Instead, they were part of the tradition which the Masoretes received (hence the title of this chapter). These features antedate the contributions of Masoretes.

These proto-Masoretic peculiarities will be discussed in two groups. First, there are some orthographic irregularities in the text itself. These are odd letters and points which were written among the characters of the sacred text. They form part of the written text tradition. Second, there are peculiarities concerning the text which do not appear among the characters themselves. These are matters of oral tradition which address the proper interpretation and reading of the text. While the items in this second category take us beyond the strict topic of "irregularities within the proto-Masoretic text," they are nonetheless important for understanding the textual oddities received by the Masoretes.

Orthographic Irregularities

When discussing orthographic irregularities of the Bible, one must carefully

distinguish the text from the Masoretic additions. The Masoretes supplied accents, notes, and vocalization symbols for the text tradition, but they would not alter the text itself. The odd features discussed below are part of the text tradition itself which the Masoretes received and worked to preserve. Because these features are oddities, they are often mentioned in Masoretic treatises and other rabbinic sources antedating the Masoretes.

Many of these peculiarities are not uniform among the Masoretic manuscripts and treatises. Neither are they uniform among the rabbinic witnesses. Their number and location vary from source to source. The discussions that follow will attempt to mention all of the examples of these peculiarities that appear in BHS.

Nequdoth or Extraordinary Points (Puncta Extraordinaria)

At fifteen places in BHS, dots appear over the words of the text. Usually the dots occur over one or more letters of a single word. In one case, the dots appear over a group of words (Deut. 29:28); in another the dots appear both over and under a word (Ps. 27:13). The following list shows the ten times in the Torah (first listed in the halachic commentary Sifre 69 to Num. 9:10), four times in the Prophets, and a single time in the Writings that the extraordinary points occur and the words so marked:

passage	words with extraordinary points
Gen. 16:5	ובניך
Gen. 18:9	אליו
Gen. 19:33	ובקומה
Gen. 33:4	וישקהו
Gen. 37:12	את
Num. 3:39	ואהרן
Num. 9:10	רחקה
Num. 21:30	אשר
Num. 29:15	ועשרון
Deut. 29:28	לנו ולבנינו
2 Sam. 19:20	יצא
Isa. 44:9	המה
Ezek. 41:20	ההיכל
Ezek. 46:22	מהקצעות
Ps. 27:13	לולא

Dotan has collected many references to these points from ancient sources.³ Evidence for some of them goes back to the second century C.E. The Babylonian Masoretes also marked these words and added some extra dotted words. Yet, the Babylonian tradition is not consistent with itself on the number and location of these other words.⁴

Yeivin grouped the proposed explanations for the extraordinary points into three categories.⁵ 1) The dots indicate that the letters should be erased. Dots were used for this purpose in various early codices and in the Dead Sea Scrolls. 2) The dots indicate some doubt about the textual tradition for these words. 3) The dots relate to midrashic commentary and indicate nothing about the certainty of the text transition. They were intended to emphasize a special interpretation of the word. We should add a fourth explanation which is commonly found in the literature: these words were dotted because of doctrinal reservations.

Each of the explanations can account for one or more of the dotted words, but none of them can explain every occurrence. For example, Butin has vigorously argued theory 1: the dots indicate that the letters beneath them should be deleted. His opinion is supported by -)OR in Num. 21:30.⁶ The 1 is dotted, and it is indeed omitted by the Samaritan Pentateuch and the LXX. Ginsburg agrees here, although he uses the LXX to make more radical changes to the Masoretic text.⁷ This explanation also works for Num. 3:39, since 17791 is lacking in some Hebrew manuscripts as well as the Samaritan and Syriac versions.⁸

Theory 1 does not apply so well in Num. 29:15 with 111'11170DI. The only dotted letter is the second 1 in the first word of the pair, and there appears to be no sufficient reason for deleting it. We could conclude that the deletion theory does not apply here. Butin, however, argues at length that, originally, dots were placed over every letter and that the one surviving dotted letter is intended to be representative of the whole word.⁹ Thus, the first occurrence, 1110y1, should be deleted.¹⁰

While Butin's research is thorough, the textual evidence for deleting the first word is very slight, which does not help the case. In a similar type of argument, Butin can make sense of Genesis 18:9 only by claiming that the dots have been misplaced.¹¹

The I* in Gen. 37:12 defies explanation by any theory. It amounts to accepting or deleting a direct object marker. Ginsburg wanted to delete everything to the end of the verse, but that suggestion has not been generally accepted.¹²

Even if one of these theories could account for the extraordinary points, questions would still remain. Why were these words dotted and no others? Certainly the text tradition is in doubt in more places than these fifteen. Likewise, midrashic comment extends far beyond the confines of the dotted words. Furthermore, the relationship of the

extraordinary points to other means of marking uncertain texts (e.g., Ketiv/Qere) is equally unclear. A tremendous amount of discussion has been devoted to unraveling the mystery of the extraordinary points. Perhaps this was simply a method by which the early scribes noted a variety of issues regarding the text. If this is so, the only thing the passages have in common is that there is some issue in each.

Inverted Nun or Isolated Nunim (Nunim haphukah or Nunim menuzarot)

This phenomenon is designated by either of the above names. The sign assumed various forms. In some traditions it is described as and in Greek (especially Alexandrine) sources it is described as reversed sigma (antisigma).¹³ In Greek texts the meaning of these signs was that the information enclosed between sigma and antisigma did not fit in its current place in the text. It was a subtle means of removing material from the larger text.¹⁴ The inverted C occurs at nine places in the Bible. In BHS, the sign resembles a turned backwards with a dot above it (C).

Sources agree on the placement of the first two inverted]s. They appear after Num. 10:34 and 10:36. Apparently, they were intended to bracket out the closed paragraph composed by Numbers 10:35-36. The location of the other seven occurrences is less certain. Some manuscripts and ancient authorities place the inverted]s before Ps. 107:21-26, 40. The editors of BHS did not alter that arrangement.

Although ancient sources were replete with information regarding inverted], the situation is marked by disparity. They are frequently called "signs" (MM'0) rather than letters, indicating that these passages were not always marked by a Hebrew letter. The Jewish halachic commentary Sifre on Numbers, section 84, relates that Num. 10:35-36 "is dotted (717]) before it and after it because this is not its places¹⁵ This quotation implies that the passages in question were designated by dots, not letters.

Since the exact form of the sign was not prescribed, it assumed various shapes. The name for the phenomenon varied as well. Eventually, the shape of the sign developed into a reversed ∴. When this occurred, the name was interchanged with other instances of reversed], a phenomenon not occurring in L (and so not reproduced in BHS) and unrelated to the isolated letters.¹⁶

Why did the] sign develop out of this diverse history and plethora of sigla? It has been suggested that C is an abbreviation for X17], "dotted."¹⁷ The persons responsible for C knew of the tradition that these passages were once distinguished by dots. Perhaps they knew the Sifre Numbers tradition directly. In any case, the dots were deemed insufficient to distinguish the passages adequately. Thus they were replaced with the first letter of the word designated a dotted word or passage, a] for 717]. They were turned backwards to distinguish them from the letters of the text itself.

Ginsburg followed one of the explanations in the Sifre Numbers passage to explain the purpose of the inverted I for Num. 10:35-36: the signs were intended to show that the text was dislocated, not in its proper place.⁸ This suggestion is supported by the LXX where verses 35-36 have been inserted between verses 33 and 34 (i.e., the order is 33, 35, 36, 34). But Sifre Numbers 84 also makes the suggestion that the passage is set off in this way to show that "when the ark set out..." should be treated as a separate scroll.⁹ Tov says this indicates that the two scribal traditions indicate a similar situation, i.e., uncertainty.²⁰

Ginsburg also championed this explanation for Ps. 107:40. He argued that verse 40 should be inserted between verses 38 and 39. With this transposition, the subject for verse 39 is supplied and the logic of the passage is improved.²¹ We should note that BHS also suggests this transposition in notea for verse 39. No adequate suggestion has been made for the purpose of the other occurrences of C in this passage.²²

Suspended Letters (*Litterae Suspensae* n715nnl'nlX)

Four letters in the Bible are written above their normal position and are thus called suspended letters. The Masoretic manuscripts are uniform in marking these instances. In spite of the uniformity in position, these letters appear to perform a variety of functions. The suspended letters can be found in Judg. 18:30; Ps. 80:14; Job 38:13 and 15.

The ~ in 71iZn (Judg. 18:30) appears to be an insertion intended to change the name of Moses to Manasseh. The motive was to spare Moses the bad reputation involved in having an idolatrous priest for a grandson (Jonathan). (Compare the Tiqqune Sopherim regarding Moses later in this chapter.) Ginsburg demonstrates that many of the ancient interpreters knew better anyway.¹

All of the other three instances involve suspended D. The D in 1T~ (Ps. 80:14) has generally been explained as calling attention to the middle letter of the Psalms. This suggestion may be true, although large letters are generally found elsewhere fulfilling that function. Others have noticed that the D may have originally been a large letter which was subsequently mistaken for a suspended letter.²⁴ Ginsburg cleverly argues that the D was a true suspended letter. He begins by noting that the weak letters l and X were frequently not written in the consonantal text. The original form of the word would have been `)'n. He then quotes rabbinic evidence to show that this word was subsequently understood in two ways by different traditions, one reading an lZ ("river") and the other reading an D ("forest"). His conclusion is that the D is suspended to conserve the variant traditions.²⁵

Ginsburg argues less effectively for a similar situation standing behind the two suspended Us in Job 38:13 and 15.²⁶ Along very different lines, Yeivin suggests that the letters may simply represent a correction where the D, once omitted, was added above

the line. He claims that this was a common form of correction in the Dead Sea Scrolls, especially with 3127. Thus, Ginsburg's theory of linking the suspended letters with two interpretive traditions may need to be reevaluated. Tov says that all of these suspended letters were meant as corrections to the text.²⁸ McCarthy, on the other hand, maintains that the four did not have a common origin, pointing out that in the earlier sources which mention them, they are not related to each other.²⁹

Large Letters

The use of letters larger than usual was never legally fixed. Thus, instances of large letters varies among the manuscripts. Older manuscripts generally have fewer of these than later manuscripts.³⁰ L only has three large letters. The editors of BHS have added one more, although the critical notes often mention others. The following list gives the location of these.

passage	word	L	BHS
Lev. 11:42	גָּחֹן		x
Num. 27:5	מִשְׁפָּטָן	x	x
Deut. 6:4	שְׁמַע	x	x
Deut. 6:4	אֶחָד	x	x

Yeivin notes three categories for the function of the large letters: 1) the letter stands at the beginning of a book or at the beginning of a new section; 2) the letter draws attention to a significant statistical point, e.g., the large letter in Lev. 11:42 marks the middle of the Torah in letters; 3) the letter shows that the reading must be precise.³¹ This is probably the function of the large letters in Deut. 6:4. In other cases, like Num. 27:5, the reason for the large letter is lost.

Small Letters

Some of what was said for the large letters holds for the small letters as well: the manuscripts vary, and the older manuscripts show fewer instances. The number of small letters is consistently less than the number of large letters. There are only three in L, all of which are reproduced in BHS. These three cases each involve final and are called ~]1] 1'1'DT in the Mp. The list below gives their locations. It has been suggested, though, that the small letters may have served one of two purposes: 1) the letters hint at an alternative textual tradition, or 2) the letters were intended as corrections but their meaning was forgotten.³² The differences between the various printed editions and their notes may be seen by comparing Gen. 2:4 in BHS and BHK3. In BHS, the word DIZ1~~~ carries the editor's note "frt 1 □'i?'7XDX-M=." The reader might easily think the only difference is the addition of □'g. But BHK3 has a fuller note, "mit MSS 1! min;

I 1:17*^X~." This note informs the reader that a variant tradition is noted by the presence of a small il(ilminusculum), which would change the infinitive from a Nif'al to a Qal.

passage	word
Isa. 44:14	אֶרֶן
Jer. 39:13	וּנְבוּשַׁזְבָּן
Prov. 16:28	וּנְרָגָן

One of the basic difficulties with treating the large and small letters in this section comes in determining whether these instances are part of the Proto-Masoretic tradition at all, or whether they are the work of the Masoretes themselves.

Other Orthographic Peculiarities

Some manuscripts have other letters formed oddly, but historical information on many of these is lacking. At times, the information known about the character is limited to its name. Most of these letters do not appear in L or BHS.³³

Yeivin suggests that some of these odd features may only be a matter of the tagg im (crowns), strokes used to decorate certain letters.³⁴ If so, then the letters themselves represent no true textual irregularity. This could be the case for "rolled-up c," found frequently in Yemenite manuscripts, and the two instances of "attached 7" (Exod. 32:25; Num. 7:2).

In some manuscripts Gen. 11:32 contains an inverted] which is actually part of a word. Other orthographic irregularities are "broken l" (Num. 25:12), "crooked j" (Exod. 3:19), and "M apertum" (medial n where □ is expected, Num. 2:13). "M clausum" occurs in the word 77:-=7(D where n is expected, Isa. 9:6) and is preserved in BHS.

Irregularities Mentioned in Oral Tradition

Some textual oddities which the Masoretes received do not appear in the written text; they are not orthographic irregularities. Instead, they are matters of oral tradition that give directions concerning the proper interpretation or reading of the text. This category, like the former, is also characterized by inconsistency among the historical sources with regard to the specifics of these peculiarities.

Tiqqune Sopherim (The Emendations of the Scribes)

A Masoretic tradition lists eighteen passages which have been emended for theological reasons. These changes were attributed to earlier scribes who designed the

emendations to remove irreverent expressions concerning God. One of these emendations removes an irreverent expression concerning Moses (Num. 12:12).

The most complete lists are found in the Masorah to certain manuscripts. Ginsburg discusses the particular Masoretic manuscripts.³⁵ Rabbinic sources also mention some of the emendations.

These alterations were made through slight changes in the text. The change may be the omission of one consonant or, occasionally, more than one. The emendations were also effected through the transposition of consonants. In other cases, the word order has been altered.

A good example of the Tikkune Sopherim occurs in Gen. 18:22. The text states that "Abraham stood before Yahweh." The list of emendations tells us that the text originally stated that "Yahweh stood before Abraham." Since the idiom of "standing before" someone may also imply service before that person or homage, thus denoting a state of inferiority, this statement was deemed irreverent when applied to God. The word order was changed to have Abraham standing before Yahweh. The Tikkune Sopherim preserves the original text and thought of the verse.

All this being said, the tradition is complicated by several factors. On the Masoretic level, the extant lists frequently do not agree with one another. They are inconsistent in the areas of 1) the number of emendations, 2) the order of presentation, 3) the precise passage under question, and 4) the proposed "original" reading which was changed by the scribes.

Some Masoretic manuscripts flag all of the Tikkune Sopherim, while others note only some of them. Some manuscripts, like the Aleppo Codex (A), do not mention the Tikkune Sopherim at all. Likewise, the Tikkune Sopherim are not noted in the Mp of BHS (or that of BHK3).

on~o The text-critical apparatus of BHS mentions some of the Tikkune Sopherim, using the sigla tiq soph; however, some are conspicuously absent. The following list gives the location of all eighteen passages (in BHS order), indicating whether or not the passage is mentioned in the textual apparatus of BHS. Ginsburg (Introduction to the Masoretic Critical Edition of the Hebrew Bible) gives a detailed discussion of each of these, and the specific page numbers in Ginsburg are noted below where BHS has omitted a refer³⁶ence:

passage	omitted from <i>BHS</i> , Ginsburg reference
Gen. 18:22	
Num. 11:15	
Num. 12:12	
1 Sam. 3:13	
2 Sam. 16:12	omitted; Ginsburg, p. 355
2 Sam. 20:1	omitted; Ginsburg, p. 355–56
1 Kgs. 12:16	omitted; Ginsburg, p. 355–56
Jer. 2:11	
Ezek. 8:17	
Hos. 4:7	
Hab. 1:12	
Zech. 2:12	
Mal. 1:13	
Job 7:20	
Job 32:3	
Lam. 3:20	
2 Chr. 10:16	omitted; Ginsburg, p. 355–56

The titles of the lists in Masoretic documents also vary. Some of the headings have "Emendations of the Scribes." Others bear the heading "Euphemisms of the Scribes." This title betrays the belief that the text was never really emended. Instead, the text had always expressed itself euphemistically, meaning something it did not actually state. The scribal lists simply relate what the text would have stated, and thus its original intention, had it not expressed itself euphemistically in the first place.

Moving beyond the Masoretic level to the rabbinic/Talmudic traditions, one will find many of the same problems. The number and order of the emendations vary, and both the "emendation" and "euphemism" interpretation are found. The scribal lists were probably intended to be representative of this phenomenon, not exhaustive. Thus, they represent only a portion of the emendatory activity.

McCarthy has claimed that some of the *Tiqqune Sopherim* are true emendations.³⁷ Through literary criticism (context and grammar) and textual criticism (comparison of witnesses), she has argued that the "original" reading is sometimes the best one. Such is the case in 1 Sam. 3:13 and Job 7:20 where the emended reading is supported by the LXX. Other passages have no critical evidence to support that an emendation ever took

place.

McCarthy speculates that the history of the Tiquene Sopherim occurred along these lines. There were some authentic emendations, and the list preserved for us represents only a part of these. Yet, the climate of ancient Judaism, especially as the text was being standardized, was such that not all authorities sanctioned or recognized the emendatory activity. It was not discussed openly in certain circles. This restrictive atmosphere yielded the "euphemism" interpretation for the proper emendations.

Since the phenomenon was somewhat covert, it was open to contamination. False emendations (in that an "original text" never existed) crept into the Tiquene Sopherim tradition. Eager rabbis interpreted the text euphemistically, and a variant reading was established, although the received text had never been changed. Thus, these emendations are really no more than midrashic commentary on the received text and do not represent text history. Some of these false emendations probably occurred very early in the Tiquene Sopherim tradition.

When modern readers encounter one of the Tiquene Sopherim, they must then decide whether or not the passage is an authentic emendation. If so, the original reading will represent an earlier stage of the text history. If the emendation is false, readers must ask a) did the text intend to express itself euphemistically in the first place (the text does not mean what it says), or b) is the text expressing itself directly? Since the Tiquene Sopherim lists are probably not exhaustive, readers will find other passages showing signs of theological emendation although these passages do not appear on any official list. McCarthy argues this case for a number of specific passages.³⁸

Itture Sopherim (The Omissions of the Scribes)

A passage from the Babylonian Talmud (Nedarim 37b-38a) cites five instances where a \aleph conjunction that is expected does not appear. The passage implies that the scribes deleted the \aleph in these cases because they had accidentally crept into the text.³⁹ This tradition was included in the Masoretic material.

This phenomenon occurs four times with the word \aleph (Gen. 18:5; 24:55; Num. 31:2; Ps. 68:26) and once with the word \aleph (Ps. 36:7). None of these is mentioned in the BHS Mp. The \aleph issue is mentioned in the critical apparatus for each passage, but nothing is mentioned about the passages composing the Itture Sopherim.

A number of questions surround the Itture Sopherim. For example, there are many places in the Bible where a \aleph might be added or deleted. The use of \aleph differs among the various manuscripts. What makes these five cases unique? Why didn't the scribes use the ketib-qere system to note these passages? One answer might be that ketib-qere marks a passage which is to be read differently but without changing the text. Perhaps the Itture

Sopherim mark places where the text was actually changed. Evidence to back this suggestion, however, is lacking.⁴⁰

Qere we-la' Ketiv ([Words] Read but not Written)

Nedarim 37b-38a also mentions seven passages where a word is to be read, although it is not written in the text (Ilii!i~117). The words 117 ("what is read") and ID ("what is written") are abbreviations of the Aramaic Pe'il participles. Masoretic sources list ten passages. The following table will show the location of these passages. Note that Ruth 2:11 is included in Nedarim but absent from Masoretic sources.

<i>Nedarim</i>	Masoretic references
2 Sam. 8:3	omit Ruth 2:11
2 Sam. 16:23	add the following:
Jer. 31:38	Judg. 20:13
Jer. 50:29	2 Sam. 18:20
Ruth 2:11	2 Kgs. 19:31
Ruth 3:5	2 Kgs. 19:37
Ruth 3:17	

The difference of the reading tradition from the written tradition is usually minor. Many of the extra words in the reading have the effect of making the passage more explicit in its meaning. This is the case in 2 Sam. 8:3 where we are directed to read "Euphrates" after "at the river." This addition also brings 2 Sam. 8:3 into line with 1 Chr. 18:3 where "Euphrates" is in the text.

These words were evidently not in early manuscripts but were present in the reading tradition. We can assume that they dropped out of the text for various reasons, but the reading tradition was never altered. The text was deemed too holy to restore the words. In BHS, the vowels for the Qere words are noted, but there are no consonants. The Mp calls attention to the word which is read but not written.

Ketiv we-la' Qere ([Words] Written but not Read)

This situation is the opposite of the one just described. The same Nedarim passage mentions five places where a word is written, but it should not be read (171Z'71tl:)). Masoretic sources list eight of these passages. The following table will show their location. Note that Jer. 32:11 is included in Nedarim but absent from Masoretic sources.⁴¹

Nedarim

2 Kgs. 5:18

Jer. 32:11

Jer. 51:3

Ezek. 48:16

Ruth 3:12

Masoretic reference

omit Jer. 32:11

add the following:

2 Sam. 13:33

2 Sam. 15:21

Jer. 38:16

Jer. 39:12

Most of the extra words are minor matters (for example, a particle of entreaty, a direct object marker, conditional particles, etc.). Some references are simply a matter of dittography. Nevertheless, early scholars evidently felt that some words which were not present in the reading tradition had erroneously crept into the text. In BHS, the consonants for the ketiv words are written, but there are no vowels beneath them. The Mp calls attention to the words which are written but not read.

In the categories of Itture Sopherim, Qere we-la' Ketiv, and Ketiv we-la'Qere, we can assume that the Nedarim passage never intended to be exhaustive. It simply gives representative examples. The Masoretic lists were intended to be exhaustive, but this type of activity was probably more extensive than the lists indicate.

QerelKetiv42

In the categories of Qere we-la' Ketiv and Ketiv we-la'Qere the difference of the text from the reading tradition is an issue of the presence or absence of a word. The Qere/Ketiv differs from these in that it deals with cases where the reading tradition records a different word or, more often, a different form of a word from the written text. The Qere indicates how the word should be read. In BHS the Ketiv is pointed with the vowels belonging to the Qere while the Qere (in the margin written over 7) remains unpointed. Other printed editions follow a different procedure. Other manuscripts also vary in the ways QerelKetiv is marked.⁴³

Scholars are divided with regard to the Ketiv/Qere notation system. Morrow says that the Ketiv/Qere variations represent alternative traditions accepted in different circles, specifically, Ketiv represents the written tradition of the scribes; Qere the oral tradition of readers and synagogue schools. The Masoretes, who knew both traditions, devised this system to safeguard readings where the Qere varied so much from the Ketiv that it might affect the consonantal text, which was the Masoretes' primary concern. He bases his argument that the Masoretes were the creators of the Ketiv/Qere notation system on two points: 1) there is no manuscript evidence for Ketiv/Qere notes before the Masoretes and 2) the Ketiv/Qere notes are integral to the character of other Masoretic activity. But there are also two alternate theories regarding the origin of the notes and these are often

held together. The collation theory holds that the marginal Qere notes represent a method of collating variant readings from other manuscripts. The collation theory dates back to the time of David Kimhi (ca. 1160-1235) who suggested that the scribe Ezra collated the manuscripts after the exile. Objections to this theory include the question of why there are only two traditions preserved. The correction theory dates to the time of Abrabanel (ca. 1437-1508) who held that Ezra and the scribes found mistakes-carelessness, improper grammar, etc.-in the text. Against these theories, Morrow argues the strong likelihood that the Ketiv/Qere notes are the work of the Masoretes based on manuscript evidence and the fact that it was the primary goal of the Masoretes to preserve the consonantal text passed down to them.

But, while the notation system for Ketiv/Qere was probably developed by the Masoretes, some of the categories of Ketiv/Qere it notes likely predate the notation system and the Masoretes. Yeivin divides the Ketiv/Qere into six categories. He dates three of these categories as proto-Masoretic.⁴⁵ We have already examined one of these three, Qerewe-la' Ketiv and Ketiv we-la' Qere which he groups together as "category 5." The other two are the sixteen Ketiv/Qere euphemisms (his category 1) and the perpetual Qere of the divine name (part of his category 6).⁴⁶ He makes the point that these are proto-Masoretic because they are mentioned in the Talmud. On the other hand, the other categories are based on elements of the text which were added later. Weil also notes the antiquity of some of the information recorded in Ketiv/Qere.⁴⁷

From all of the previous categories, one can see that the proto-Masoretic text contained a variety of irregularities. Some were orthographic, and some were matters of oral tradition. The Masoretes faithfully preserved these anomalies, and their tradition continues into modern times.

Notes

'E.J. Revell, "Masoretic Text," Anchor Bible Dictionary (New York, NY: Doubleday) I V:598.

2E. Tov, Textual Criticism of the Hebrew Bible (Minneapolis, MN: Fortress Press, 1992.)

3A. Dotan, "Masorah," Encyclopedia Judaica, (Jerusalem: Macmillan Co., 1971), XVI: 1407.

I. Yeivin, Introduction to the Tiberian Masorah, trans. and ed. E.J. Revell, The Society of Biblical Literature Masoretic Studies, no. 5 (Missoula, MT: Scholars Press, 1980), p. 44.

'Ibid., pp. 45-46.

6R.F. Butin, The Ten Nequdoth of the Torah (New York, NY: Ktav Publishing

House, Inc., 1969), pp. 88-92.

'C. D. Ginsburg, Introduction to the Massoretico-Critical Edition of the Hebrew Bible (New York, NY: Ktav Publishing House, Inc., 1966), pp. 326-28.

'Tov, Textual Criticism, pp. 55-57.

9Butin, The Ten Nequdoth, pp. 92-100.

'oAlthough he makes the statement "it is certain that tr= was not repeated in certain mss," he does not specify the manuscripts (p. 94).

"Ibid., pp. 63-65.

"Ginsburg, Introduction, pp. 325-26.

13Tov, Textual Criticism, pp. 54-55.

"Ibid., p. 54.

"Quoted from Yeivin, TiberianMasorah, p. 46.

16Dotan reviews the history of the sigla and the corresponding names in "Masorah," Encyclopedia Judaica (Jerusalem: MacMillan Co., 1971) XVI: 1408.

17E. Wurthwein, The Text of the Old Testament rev. (Grand Rapids, MI: Eerdmans, 1995) p. 16.

"Ginsburg, Introduction, pp. 341-43.

19Dotan, "Masorah," pp. 1408. Sid Z. Leiman ("The Inverted Nuns at Numbers 10:35-36 and the Book of Eldad and Medad," JBL 93/3 [1974] 348-55) agrees after rejecting another solution: that these verses were from an apocryphal or pseudepigraphical book of Eldad and Medad.

2Iov, Textual Criticism, p. 55.

21Ibid., pp. 343-45.

27Tov (Textual Criticism, p. 55) gives no other explanation, implying that this explanation is sufficient to explain all occurrences.

23Ibid., pp. 335-38.

24W. Gesenius, Gesenius' Hebrew Grammar, 2nd Eng. ed., ed. E. Kautzsch, trans. A.E. Cowley (Oxford: Clarendon Press, 1983), p. 31.

"Ginsburg, Introduction, pp. 338-40.

26Ibid., pp. 340-41.

27Yeivin, TiberianMasorah, p. 47. Tov (Textual Criticism, p. 57) agrees, "In many Qumran texts laryngeals and pharyngeals were also added supralinearly as corrections."

"Tov, Textual Criticism, p. 57.

29C. McCarthy, *The Tiqqune Sopherim and Other Theological Corrections in the Masoretic Text of the Old Testament*, *Orbis Biblicus et Orientalis* 36 (Göttingen: Vandenhoeck & Ruprecht, 1981) p. 226.

30Dotan, "Masorah," pp. 1408-9.

31Yeivin, *Tiberian Masorah*, pp. 47-48.

32K. Albrecht, "Die sogenannten Sonderbarkeiten des masoretischen Textes," *Zeitschrift für die Alttestamentliche Wissenschaft* 39 (1921) 167.

33Dotan surveys the available evidence in "Masorah," p. 1409. He also provides the locations of irregularities not present in BHS.

34Yeivin, *Tiberian Masorah*, p. 48.

"Ginsburg, Introduction, pp. 349-51.

36In addition, it should be noted that where the text-critical apparatus of BHS does not mention an occurrence of Tiqqune Sopherim, it was also not noted in the apparatus of BHK3. In one case, Hos. 4:7, BHS has added a reference to Tiqqune Sopherim not mentioned in BHK3. In one other case, Mal. 1:13, BHS and BHK3 differ, with BHS noting Tiqqune Sopherim on the word *mitt* in verse 13 while BHK3 notes it for the same word in v. 12. For more information on this (and the other passages), see McCarthy, *Tiqqune Sopherim*, pp. 111-15.

37C. McCarthy, "Emendations of the Scribes," *The Interpreter's Dictionary of the Bible, Supplementary Volume* (Nashville, TN: Abingdon Press, 1976), pp. 263-64.

"Ibid., p. 264. For a much fuller treatment of this phenomenon, see McCarthy, *Tiqqune Sopherim*.

"Ginsburg, Introduction, pp. 307-8, quotes the entire passage.

40Yeivin, *Tiberian Masorah*, pp. 51-52.

41Some sources will offer Deut. 6:25 as the passage which is included in Nedarim but omitted in Masoretic sources. Evidently, this disparity stems from a difference in interpretation regarding which verse is intended by the Nedarim passage. The passage directs the reader to delete the *ri* before *mp7*. Since similar phrases occur in Deut. 6:25 and Jer. 32:11, some ambiguity is created.

42This same phenomenon is also called *Ketiv/Qere*. Scholars are about evenly divided over the two labels.

43W.S. Morrow, "Kethib and Qere" *Anchor Bible Dictionary* (New York, NY: Doubleday, 1992) IV:25, chart KET.01.

44Ibid., p. 27.

45Yeivin, TiberianMasorah, pp. 56-60.

4`The proper names "Jerusalem" and "Issachar" are also Qereperpetuum. In the Pentateuch of L in for tt'rt is usually considered one as well although designated as ~p four times in L, (Morrow, "Kethib and Qere," IV:24). The references are Lev. 6:18, 22; 13:20; and Deut. 13:16. BHS notes only the last of these and with the designation Mp sub loco. Cf. D.S. Mynatt (The Sub Loco Notes of the Torah of Biblia Hebraica Stuttgartensia, North Richland Hills, TX: Bibal Press, 1994) p. 197, #254 and p. 139, #161.

47G.E. Weil, "Qere-Kethib," The Interpreter's Dictionary of the Bible, Supplementary Volume (Nashville, TN: Abingdon Press, 1976) p. 719.

Chapter 4

Working With Masoretic Notes

Masorah Parva Notes

The purpose of the Masorah was to safeguard the sacred text from any additions or deletions. The Mp notes function within that larger purpose by providing the reader or copyist instant information in the margin about how a given text feature ought to appear. If the text was found to be contrary to its Mp notes, the circumstances needed investigation in order to ascertain whether an error had occurred. Without Mp notes, errors would not so readily be brought to the attention of the reader or copyist.

Although the rubrics marked by Mp notes often appear trivial to the uninitiated, there is actually a fundamental principle at work behind the text features that are annotated. Mp notes mark features in the text where an error could easily be made. Many Mp notes, for example, pertain to vowel letters, which are sometimes present (plene) and sometimes absent (defective), yielding different spellings for the same word. In such cases, the Mp marks the traditional spelling so that a letter will not be accidentally inserted or deleted where it might not be noticed otherwise.

Phrases are marked according to the same rationale, i.e., because of their similarity to other phrases. The difference between two similar phrases might be the presence or absence of a vav conjunction, or some other small item. Without the Mp note to distinguish the two, one phrase could easily be harmonized to another.

Two corollaries of this fundamental principle deserve mention. 1) The Masorah, and the Mp in particular, preserves the minority spelling. If a word is spelled ten times one way and three times another, the corruption most likely to occur will be that the three occurrences are harmonized to the ten. If a phrase contains a masculine verb twenty times and a feminine verb two times, it is the two times which are in danger of being lost. The Mp notes carefully mark the minority spellings and formulations in the text so they won't be adapted inadvertently to the majority.

The Mp doesn't mark the minority formulation exclusively. Some Mp notes will take notice of the number of majority occurrences and minority occurrences, thus giving a full picture of that text feature. However, the notes function to protect the minority occurrences. In any given Mp note, an interesting question to ask is "Why is this note here? What is it protecting?"

2) Mp notes tend to be based on actual cases where an error might occur, not on theoretical cases. The fact that a certain word could be spelled in some unusual way was

not sufficient reason to create an Mp note. Generally, the basis of the notes was whether the word actually was spelled in different ways. That a word might be spelled with or without a vowel letter, with or without the directive, etc., is relevant to the Mp only to the extent that these variations actually do occur.

In general terms, we can speak of different types of Mp notes. The categories below delineate the different types, and examples are given for each. This division of categories is somewhat artificial, but understanding the fundamental principles behind each category should assist the student in approaching almost any Mp note. For a more thorough analysis of these types, see the examples which are worked in the Analysis of Notes section below.

Frequency Notes

This is the most common kind of Mp note. They tell the reader how often a given text feature occurs. For example, in Genesis 19:1, the word M;70 is annotated with the note This note tells the reader that f~0MM occurs 3 times. The most common type of Mp note is the Frequency Note ~, showing that a particular form occurs only once; it is hapax. In Genesis 19:2, the word 'J67X has the Mp note '7. This word with this spelling occurs only once. Any student familiar with Hebrew might take issue with this note: certainly the word is more common than the note indicates. The problem will be resolved below, and the result will be insight which otherwise might have gone unnoticed.

Frequency Notes are commonly qualified in some way. They count the frequency of a form in a particular section of scripture, like the Torah (see Genesis 19:14, 'J3)M: 11x10*~, "33 times in the Torah"). They count the frequency of a form with a particular spelling (see Genesis 19:34, 'MOl:~0'7111017.1`l, "occurs 4 times, 3 times defective and once plene"). They count the frequency of a form in a particular verse position (see Genesis 7:6, rtl:M"1 "occurs 3 times at the beginning of a verse"). The features which can be qualified are almost endless; the glossary (Chapter 5) will assist the student in understanding what the qualifiers are.

Qualitative Notes

Qualitative Notes give information about a particular text feature, but they do not give a count of how often that feature occurs. The term "qualitative" was used by Weil to describe these notes, and the title seems as good as any.' Like the Frequency Notes, they can be qualified in various ways. Qualitative Notes are regularly introduced by the term ~0, showing that all of the occurrences appear the same way within the given parameters.

For example, in Genesis 18:18, the word "la has the Mp note i7MI1'111Z "all the occurrences in the Torah are spelled plene." The number of occurrences is not given, but

the reader can assume that each occurrence of 'la in the Torah will be spelled plene. Index number 17 directs the reader to Mm 152, where a list can be found.

Sometimes Qualitative Notes will mention exceptions to the general rule. For example, in Genesis 5:16, the word □'tU has the note `iMOilW-17X77, "all the Bible has defective holem with the exception of 4 occurrences." The note is saying that D'tn~tn is always spelled with a defective holem, with four exceptions. Note that index number 9 directs the reader to Mm 41, where a list of the references for the exceptions can be found.

Notes Giving Parallels

Some Mp notes give a statement regarding a particular text feature and then mention parallels or similar occurrences. Two types of notes from this category have already been discussed in Chapter 1, notes with '?' or plus an identifying excerpt.

r .. z Mt 'l • _ .. T Another type of note from this category includes the term 1901, "and the rest." This Mp note tells the reader that all other forms within the given parameters are alike, but they differ in some way from the word being annotated. In function, these notes are like Mp notes with ~ plus an identifying excerpt. For example, in Exodus 17:8, the phrase ~X1t'-OyDn5') is matched with the note □n*'11Xt. This note tells the reader that the combination ~3~Z'-MDT □1'f'7'1 occurs twice. But in the rest of the cases where □17~'1T occurs in a phrase with X10%T the combination is Lrifp';□R'T1T

rl:7 Notes

These notes are used primarily when variant spellings are at issue. If one unit of the Hebrew Bible regularly has one spelling, but the rest of the Bible (or another unit of it) has another spelling as a rule, the one unit (hereafter called the focus unit) will be treated separately, and the variants will be noted for the rest of the Bible. In the first section of the note, the variants will be numbered. In the second section, introduced by the unit with the consistent spelling (i.e., the focus unit) will be mentioned. Since these notes frequently contain the term I11Z1 ("like it, the same"), the title I11:)1 Notes seemed appropriate for the category.

For example, in Genesis 11:5, □7MM has the Mp note T11D-Ir1~I7')I1, "occurs 6 times and all occurrences in Ecclesiastes (Qoheleth) have the same form." At this point, it is helpful for the student to realize that this note is making a distinction between □T1 and M7X'~. The note is saying that □~i,7'] occurs six times outside of Ecclesiastes, but within Ecclesiastes, □"X7']~ is the rule; all of the occurrences are spelled this way.

In this case, the focus unit is the book of Ecclesiastes. It is treated separately because **עֲלֵה** is the rule within that book. Outside of Ecclesiastes, **עָלָה** is more common, and thus the occurrences of **עֲלֵה**, the variant expression, are enumerated. Perhaps a clearer way of expressing the note is “Ecclesiastes always has **עֲלֵה**, an outside of Ecclesiastes **עָלָה** occurs 6 additional times.”

Some **r11:7** Notes use the same formulation although there is inconsistency in the focus unit. These exceptions are noted with the same formula that was used in the Qualitative Notes to mark exceptions: **xt]-1**, "with the exception of x times." In Genesis 29:13, the word has the note **Xt]nrll:7=r0t)1'7n77**, "occurs five times plene and all of the occurrences in the Writings are the same with one exception." Thus, the note says that **לִילֵךְ** occurs five times spelled plene outside the Writings, but inside the Writings it is always spelled plene, with one exception. **Mm 1618** gives the pertinent references (see index number 9). Notice that in this case, the focus unit is a recognized section of the Bible, the Writings.

In the examples above, the unit which was consistent in its spelling was a book, Ecclesiastes, or a section, the Writings. Thus, the focus unit is often based on traditional divisions in the Hebrew Bible, **7nMr11D`7MID011Ml:)7n** or perhaps several of them (see Genesis 19:4, **rl`7** "occurs 4 times, and the books of Kings and Isaiah always have the same spelling, with the exception of 4 occurrences"). Sometimes, however, the unit will be constructed on another basis such as position within a verse, accent pattern or word combinations, as in the example below.

In Genesis 17:18, the word **7.37** has the note **n1:-liT'n'1'M~:)l174**, "occurs 18 times and always in the combination **n'n'IT**." The purpose of this note is to make a distinction between **777**. and other words with which it could be easily confused. In this case, the basis of the focus unit is not a section of the Bible but instead the word combination **n'ml'R**. The note is saying that the word **;77** always occurs in the combination **7.71.1'n**, and additionally it occurs another 18 times.

For an example of accents as the basis of the focus unit, see **1tM** in Genesis 27:42: **nl--)`iP"01n]nl!I'7:)1?277'**, "occurs 5 times with kamets and always with kamets when the accent is **athnah** or **sof pasuq**." For an example of verse position as the basis of the focus unit, see **DM-701TTT** in 2 Samuel 16:15: **0I'1101M"1'7Z1M"t]XJ 0**, "occurs 51 times in the middle of a verse, and the phrase always has this form at the beginning of the verse with the exception of three times."

Another adaptation of the **r11:7** Notes occurs when the focus unit is a book or section of the Bible and it is contrasted, not with the rest of the Bible, but with another book or section. In these cases, the note uses the same formulation, but it really relates that one spelling is the rule in one section while another spelling is the rule in the other section. In Genesis 23:18, the word **M7Mr7** has the note **0x110'7M101'~0lx'00r7 W2**,

"occurs once in this book, and it is always written like this in the book of Jeremiah with one exception." This note is contrasting M7t] (prefixes not significant here) with iT.,M, which is more common. The note tells us that Mr] is the form used regularly in Jeremiah (with one exception; see index number 11); however, in Genesis, it only occurs once. Thus, in Jeremiah, M17M is the rule with one exception, and in Genesis, M]7?; is the rule with one exception.

Since this note pertains specifically to 7]7P, it is reasonable to ask whether there are other occurrences outside of both Genesis and Jeremiah. In other words, is this note exhaustive? In this case the note accounts for all of the occurrences of M7M in the whole Bible, and therefore it is exhaustive. However, the student should always consult a concordance to determine whether this type of note covers every occurrence, especially in notes from sources other than BHS.

Mnemonic Notes

Mnemonic Notes are not very frequent in the Mp when compared to the other types. Nevertheless, the reader needs to be aware of them, because otherwise they will be very confusing. In these notes, the Mp gives a mnemonic of some type so that the reader or copyist will remember something important about the text, like the location of another occurrence or the manner in which a series of words is spelled.

In BHS, notes of this type frequently involve the order of words which appear in varying arrangements in different texts. For example, the lists of the nations inhabiting Canaan are given in varying orders. There was always a danger that the order in a particular text might be corrupted in the process of copying. Thus, Mnemonic Notes were added to the Mp to prevent this.

In Exodus 13:5, the Mp 010r110'0 should be matched with all the words in the adjacent line which are marked with a raised circle.² The words are a list of nations. The Mp is introduced by the term 1V0, which here means "mnemonic sign." The letters that follow give the proper order of the nations. Each letter is a distinguishing characteristic for one of the words: for'jy70i (the Canaanites), rl for'rlflil (and the Hittites), 0 for'"1nIm (and the Amorites), 1 for'IMM (and the Hivites), and 0 for ':)1-"2'711 (and the Jebusites). Thus, by following the Mp note, the correct order of nations is maintained.

For another Mnemonic Note giving a different order for the nations, see Exodus 23:23. In manuscripts, the Mnemonic Notes can take different forms and may involve some Aramaic notations. They frequently appear in the Mm. The form given in BHS will help the student, but notes of this type can be a great challenge to decipher. For more information on Mnemonic Notes, see the entry 10'0 in the Glossary, Chapter 5.

Citation of Authorities

Some Mp notes cite the authority of a great Masorete or a revered codex in support of a particular reading. The amount of this type of Mp note varies by manuscript. In comparison with the other types of Mp notes, they are few in L. For example, in Psalm 31:12, the word ']~tULJI is annotated with the note '10910~10, "thus according to ben Asher." In this case, the famous Masorete ben Asher is cited in support for this reading (see also the previous Mp note in BHS).

For a similar example, see 1 Chronicles 12:7. There, the word l's7'iIJ' '~1 . has the note -ION10~10 ("thus according to ben Asher") as in the previous example. However, index number 8 sends us to the apparatus where we also find the reading of ben Naphtali for this word. This example not only cites ben Asher, but it also notes the difference from the reading of his famous disputant, ben Naphtali. This Mp note may have been intended to supplement a list of differences between ben Asher and ben Naphtali, or it may have been taken from such a collection. See Chapter 2 for a discussion of these lists.

Collative Mp Notes

These Mp notes function as notices that the word or phrase belongs to a Collative Mm Note; see below on these. They can be as varied as the Collative Mm Notes are.

Masorah Magna Notes

The Mp notes give the number of times that a particular text feature occurs. The Mm goes another step by giving references to the verses where the text feature occurs. The system of reference that we use today (chapter number and verse number) was a product of the Middle Ages. Therefore, in manuscripts, the lists of the Mm use the only reference system available at the time: identifying excerpts. Each verse or passage in the rubric annotated by the Mm note is identified by a short excerpt from it (known by the term 10'0; for another usage, see under Mnemonic Notes above). Fortunately, Weil has added chapter and verse references to the lists in Massorah Gedolah, so the student does not have to recognize a verse by the short quotation!

There are two basic types of Mm notes (following Yeivin's categories).³ Their common factor is that both list occurrences.

Elaborative Mm Notes

Elaborative Notes are the most frequent kind. They simply list the references where the word or phrase at issue in the Mp note can be found. In other words, they elaborate on the frequency information given by the Mp notes. For example, in Genesis

21:15, the word 'Tril!t has the Mp note D0 (a Frequency note). The Mp note tells us that 111? occurs 25 times. Index number 14 sends us to Mm 187, where we find the list of the 25 occurrences.

Collative Mm Notes

These Mm notes list 1) words/phrases/verses which are different but share some common characteristic or 2) words/phrases/verses which are the same except for some distinguishing characteristic. Collative Mm lists are not very common in L and therefore not in BHS either.

Probably the most frequent type of Mm note in L from category 1 deals with verses. These notes list all the verses which share some common characteristic. For example, in Genesis 13:3, the Mp note to be matched with 1y1 is W1U11710E) The note marks the three verses in which the series 'Ty7.Ul appears. In this case, it does not matter that a word (or words) intervenes between '7.U and 7DI. Notice also that the circule is over 7y1, the first significant word in the verse for this Mp note. In L, the circule will sometimes be over the first word of the verse (since the note deals with the whole verse). Index number 1 sends us to Mm 3938, where we find the list of verses.

Examples of this type are not hard to find in BHS. See Leviticus 1:8: 710n0' 77MiT'MlrX117N17R, "12 verses in which the sequence r191r1X177 (tsere or seghol) occurs with one word between each item." Index number 11 sends us to Mm 44 where we can find the list. See Leviticus 1:2: 11211n10710D'i, "4 verses where the sequence 1P11P1?? is found." Index number 4 sends us to Mm 422 where we can find the list.

In many examples, the Mp notes are present, but the Mm is lacking in the manuscript. No doubt, the Mp was originally accompanied by such a list. See Genesis 17:23: MRrll!tlfK11710E)17', "18 verses in which the sequence of direct object markers nNrli!D)r1X1r1X (tsere or seghol) is found." See Genesis 13:9: 170710E)T CNIMR, "7 verses in the Torah in which the sequence □1!tlObi is found."

In the collative category 2, notes with the term 1';1T (pairs) are good examples. These notes arrange words (or phrases) into word groups. The words are usually very similar, sometimes almost identical. But there is some characteristic which distinguishes each member of the group. Thus, the 1')1T notes gather together words which are similar but differ in some way.

Very often, the word groups collected by this type of note are composed of two words which are hapax. In such cases, each word group has only two members. Thus, the word groups are commonly called "pairs." Occasionally, however, notes employing the term 1';1T collect word groups involving more than two words. In these cases, the translation "pair" is misleading and "word group" is preferable.

In Genesis 17:4, the phrase JIM77MX' has the note 4~. The Mp note simply relates that the phrase is hapax. But if the student follows index number 4 through the apparatus to Mm 959, a rubric involving pairs will be found. The statement of the text feature is ~0'0]XZ]'Ill~0'0]6-171'a1T'1', "14 pairs of phrases (or words), the first including lamed and the second not including lamed." Each element in each pair is hapax, as the Mp note has shown us. Thus, the note has grouped together 14 pairs of hapax phrases, the first of which has a lamed and the second of which lacks it. The parallel for 11ij10X~ in Genesis 17:4 is ilMi 10bi in Genesis 17:5.

Mm 959 gives the phrases in question with their references. A careful examination of the references reveals some additional information. The lamed in each case is usually supported by shewa, but it does not have to be the lamed preposition; see 1717~ in Proverbs 20:16. Other vowels are admissible (Proverbs 21:9, MiZ) 7). The rubric includes phrases or single words (2 Samuel 18:28//2 Samuel 24:20). The lamed does not have to be initial in the phrase (Numbers 22:4//Numbers 22:10). Also, each pair is found within only one book, although there is more than one pair per book. Thus, the student can learn a lot about a rubric involving pairs simply by paying close attention to the pairs themselves.

Obviously, collative Mm notes do have corresponding Mp notes (referred to above as Collative Mp Notes). Although some of the Mp notes for each rubric are frequently missing in L, in BHS the Mp notes are regularly supplied to their proper places. Ideally, the Mp notes should restate the rubric of the Mm note, and where there is room this is done. In BHS, the notes about verses regularly restate the entire rubric, and the term 710M is naturally included. In the notes about pairs there is rarely room in the margins of BHS to state the whole rubric. Thus, in many cases, Weil has shortened the Mp notes to "1';1Tx," where x is the number of pairs in the rubric. The index number refers the reader to the Massorah Gedolah, where the rubric title is fully stated. In other cases, the Mp note contains some other information about the text but the index number still refers the reader to Massorah Gedolah where the rubric will be stated in terms of pairs. Thus, in the example above, the Mp ~ is a frequency note, showing that the phrase is hapax. The reader must follow the index number to find the information regarding the pairs.

Important Items in the Masoretic Apparatus

It was mentioned in Chapter 1 that there are some items in the Masoretic apparatus which deserve special attention. Each of these will be discussed below.

Sub Loco

The term "sub loco" is discussed on page XVII of the BHS Introduction. There Weil comments, "The note indicates that we have corrected an error in the Mp of L, or that the difficulty is due to the absence of a related list in the Mm of L. These instances

are discussed fully in our Massorah Gedolah, vol. III." The intention was that future editions of BHS would contain a reference number instead of "sub loco," and these numbers would direct the reader to a discussion in Massorah Gedolah, vol. III. Unfortunately, Massorah Gedolah, vol. III never appeared, and the problems which Weil identified in these notes were never explained.

In The Sub Loco Notes of the Torah in the BHS, Mynatt has attempted to remedy this situation by analyzing the "sub loco" notes in the Torah. In most cases, "sub loco" is noted when the Mp contains an error or has otherwise been altered by Weil in the editing process. By consulting Mynatt's volume, the student can discover the original Mp of L, the problem which Weil identified, and the changes that he effected. This type of analysis is not available for the Prophets or the Writings. Thus, in order to move beyond the "sub loco" notation in those sections, the student must consult L itself and ascertain the problem by comparing the Mp of L with BHS.

Contra Textum

"Contra textum" means that some aspect of the Masorah of L is opposed to the text of L. When the text departed from an Mm note, Weil recorded "contra textum" in the apparatus. When the text departed from an Mp note which lacked an Mm note, Weil recorded "Mp contra textum" in the apparatus coupled with the "sub loco" statement, apparently because he intended to discuss them further in Massorah Gedolah, vol. III.

"Contra textum" Mp notes are significant because they depart from the usual manner by which Weil edited the Masorah of L. In most cases where Weil found an Mp note at odds with the text, he simply corrected the Mp note, either to conform to the text or the corresponding Mm note. However, when "contra textum" occurs with an Mp note, the Mp note has generally not been corrected. Thus, it appears that in these cases Weil judged the Mp note to be more accurate than the text. Well included the statement "contra textum" in the apparatus in order to alert the reader to the contradiction between the Masorah and the text of L.

The same type of conclusions apply when Mm apparatus entries contain "contra textum." In these cases, Well has generally edited the Mp to be consistent with the Mm, not the text. Thus, we can assume that in such cases Well has sided with the Masorah against the text.

Contra textum situations usually involve notes dealing with vowel letters. This is because the writing of vowel letters was one aspect of copying manuscripts where mistakes could easily be made. Furthermore, the various Masoretic schools had differing traditions regarding the plene/defective spelling of words, and the accidental mixing of text traditions was a persistent danger when manuscripts were copied. However, the possibility always exists that the Masorah of L has been corrupted, not the text.

Therefore, when the Masorah of L contradicts the text with regard to vowel letters, one must decide which has the most merit, the text or the description of the textual situation given in the Masorah. "Contra textum" generally indicates the opinion that the Masorah is more reliable than the text in that instance; however, by consulting other manuscripts, editions, and additional sources of Masoretic information, the student can investigate whether the Mp or the text is more reliable and make that judgment independently.

In summary, then, when "contra textum" appears in the apparatus, it is reasonable to assume that the text contains the error, not the Mp or the Mm. Otherwise, Weil would have edited the Mp to make it consistent with the text, the usual practice. The reader needs to be aware, however, that the term "contra textum" is nowhere discussed in BHS, and the conclusions above are based solely on the observations of the authors.

Reference	Spelling	Mp Note in L
Genesis 30:20	זְבֻלוֹן	שׁ כֶּת ⁴
Genesis 35:23	וּזְבוּלוֹן	No Mp Note
Genesis 46:14	זְבוּלוֹן	No Mp Note
Joshua 19:27	בְּזְבוּלוֹן	שׁ כֶּת כֵּן
Joshua 19:39	בְּזְבוּלוֹן	שׁ כֶּת כֵּן
Judges 4:6	זְבֻלוֹן	שׁ כֶּת כֵּן וְכֹל כְּתִיב דְּכֹת בִּמְאֹ
Judges 5:18	זְבֻלוֹן	No Mp Note
Judges 6:35	וּבְזְבוּלוֹן	שׁ כֶּת כֵּן
Isaiah 8:23	זְבֻלוֹן	No Mp Note

The word 1*=r (Zebulun) is spelled three different ways in the Hebrew Bible: 1L7= (plene first shureq), 1*=T (plene second shureq), or 1*1MT plene). Mm 218 specifies the occurrences of 11'7=T (plene second shureq): (doublyM'I'1:1Dr1)60 7176; "occurs nine times written thus (i.e., plene second shureq), and this spelling always occurs in the Writings with the exception of once." Obviously, the various spellings of Zebulun could be easily confused or harmonized. The specific purpose of this note is to keep 1117=T from being harmonized to 1t71MT in the Torah and the Prophets (in which 1~1MT, plene first shureq, is the more common spelling), and vice versa for the Writings (in which 1*MT, plene second shureq, is more common). Prefixes, etc. are not at issue in this note, and some variation occurs.

The table above gives each of the nine occurrences where 11'7:IT (plene second shureq) is supposed to occur in the Torah and the Prophets (according to Mm 218), along with the Mp notes for those occurrences, if any. Note that in Genesis 35:23 and 46:14, the BHS text (and thus L) has some form of 1~:11T (plene first shureq). Thus, the text lacks two of the nine occurrences and contradicts the Mm note.

In this instance, Weil has edited BHS under the assumption that the Mm note is correct and the text is wrong.⁵ In BHS, the Mp note for all of these occurrences is to XnMnlz'f:'Ili`--rt~,1:) based on the Mp of L in Judges 4:6, the Mp note with the most complete statement. He has added "contra textum" in the apparatus statements for Genesis 35:23 and 46:14 in order to call attention to the contradiction between the text and the Mp. Thus, this example demonstrates that, generally, when the Mp is wrong or incomplete, Weil corrects it, and when "contra textum" appears in the apparatus, the Masorah is favored over the text.

The Abbreviation TM

The definition for the abbreviation TM is not given in the Table of Abbreviations for the Masoretic apparatus on page L of the BHS Introduction. It appears to be an abbreviation for the Latin phrase "textus masoretici." Thus, TM refers to the traditional Masoretic text. The abbreviation is used in cases where the text of L is not consistent with the traditional Masoretic text as given in other manuscripts or editions, such as the Second Rabbinic Bible. Thus, Weil uses TM to cite what he feels to be the standard Masoretic text in the situation.

Okhlah we-Okhlah

Okhlah we-Okhlah is an ancient Masoretic collection; it was discussed in Chapter 2. On page XVII of BHS Introduction, Weil remarks that he will occasionally make reference to Okhlah we-Okhlah, and he cites both the Frensdorff (Paris manuscript) and the Diaz-Esteban (Halle manuscript) editions.⁶ However, he nowhere mentions how the two manuscripts are distinguished in the Masoretic apparatus. In practice, Weil refers to the Frensdorff edition by "Okhl" and the Diaz-Esteban edition by "Okhl II."

Other Editions and Manuscripts

On page L of BHS Introduction, Weil lists a number of other manuscripts or editions of the Hebrew Bible which he notes in the apparatus. The student needs to be aware of these abbreviations in the apparatus. Most of these have been discussed in Chapter 2, and further information is given in the Bibliography. Unfortunately, most of these are also rare books or limited editions, and, unless students have access to a very large theological library, they will probably not be able to consult them.

The Extent of Weil's Revisions in BHS

It has been noted in various places throughout this book that Weil substantially revised and edited the Masorah of L when it was printed as the Masorah of BHS. The purpose of this section is to describe the nature and extent of those revisions.

The Masorah Magna

The most obvious revision Weil made for BHS was moving the lists of the Mm to a separate volume. In L, the Mm lists are written in the upper and lower margins of the pages. A particular list may be written on the same page as the corresponding Mp note, or it may be written on the page just before or after the corresponding Mp note. Since an Mm list is frequently written only once, it may not even occur with the corresponding Mp note. Weil's revisions to the Mm of L make it much easier to use. Citations to an Mm list are used each time the corresponding Mp note appears. Instead of searching for an Mm list, which would take a considerable amount of time, the list can be located easily in Massorah Gedolah.

Furthermore, in L, the citations in the Mm are given only by way of short identifying excerpts. This convention presumes a level of familiarity with the Hebrew Bible that is unusual today; the reader is expected to know from the excerpt the exact location of the text feature collated by the Mm note. Weil has included these excerpts, but he has also identified them by references to book, chapter, and verse.

The Completion of the Mp

In L, an Mp note indicating a certain number of occurrences for a text feature may be present in context with only a limited number of those occurrences. In many cases, the note will be absent from several (or most) of the parallel passages.

Weil "completed" the Mp reference system in BHS.⁷ Any Mp note specifying a certain number of occurrences of a text feature will be found with all of the parallel texts in BHS, regardless of its presence or absence in L. Weil comments that about 70% of this data had not been indicated in L.⁸ Weil's completion of the Mp reference system simply made explicit what had already been implicit, and it enabled the Mp to be used systematically.

Notes which have more than 100 occurrences form an exception to the general rule. In these cases, Weil did not supply the Mp to all the parallel passages. Mp notes which have more than 100 occurrences are found in BHS only in places where they are found in L.⁹

Although Weil's completion of the Mp made it much easier to use, it was complicated when words or phrases were members of more than one rubric. Weil had to contend with two or more Mp notes annotating one textual item. Instead of marking the item with several circles, Weil combined the Mp notes into one note. Thus, the textual item was marked with only one circle, but the combination of the separate Mp notes often involved rephrasing one or more of the notes in order to produce one intelligible Mp note. When the student encounters a long Mp note with several components in BHS,

generally it has resulted from the combination of several shorter notes in L. See BHS Introduction, p. XVII for Weil's own discussion of this arrangement.

Weil has also corrected Mp notes where they are in error or misleading. If there is no corresponding Mm list, the corrections are generally marked "sub loco" (see above). If there is a corresponding Mm list, the error is generally not marked in any way; the reader of BHS cannot tell that Weil has corrected an error.

Mp 2 Plus an Identifying Reference

Mp notes with :1, plus an identifying excerpt, mark a text feature that occurs twice. The identifying excerpt, located below the M in L, gives the location of the other occurrence. See chapter 1 for instructions regarding how BHS treats these situations.

In L, one of the two parallel passages will frequently be marked with the : and an identifying excerpt for the parallel, but the parallel will only be marked with a :1. The identifying excerpt for the other passage will be absent. In BHS, Weil has supplied the missing information in these cases. The appropriate references have been supplied in the Masoretic apparatus for both passages.

Mp t7 Plus an Identifying Reference

Mp notes with plus an identifying excerpt, mark a text feature which occurs once, but another form occurs once which is very similar yet significantly different. The similar form is given under the `7, and the difference between the two can be detected by close comparison. See chapter 1 for instructions regarding how BHS treats these situations.

In L, although one of the forms may be marked with '7 plus an identifying excerpt, the similar form may not be annotated with this information. The similar form usually has the Mp note ~, but the excerpt giving the other form is frequently missing. Weil has supplied this missing information in the Masoretic apparatus so that both occurrences are uniform.

Abbreviations

Weil has used consistent abbreviations for certain common terms which are sometimes written out in L. For example, K"1 (the beginning of the verse) is abbreviated from the fuller statement in L, some form of 710VX7. The fuller statement in L appears in various forms, but in BHS it is consistently abbreviated M"1.

Standardizations

Weil has standardized the abbreviations which are used in L. For example, 7 is the standard abbreviation in BHS for 17 and 7, both of which are used in L. Furthermore,

the spelling of terms has been standardized in all notes, as opposed to the various spellings for a single term which are also found in L.

Weil has also standardized the terminology and the formulations of the Mp notes in BHS. In L, parallel Mp notes (i.e., Mp notes which mark different occurrences of the same text feature) frequently vary in the way they are formulated and in the terminology they use (probably indicating different sources). Instead of reproducing varying terms and formulations, Weil has made parallel Mp notes consistent with one another. A set of Mp notes marking the parallel texts of a single text feature will use the same terminology; however, separate sets of notes may use different terms having the same meaning (e.g. 11N versus i11111, both denoting the Torah). Where a text feature is marked by notes with different terms and formulations, the most frequently occurring form was chosen for BHS. Obviously, this type of standardization reduces confusion and promotes clarity.'o

Analysis of Notes

The purpose of this section is to describe for the new student how the notes of the Masorah can be approached and analyzed. In previous sections, we translated a number of Mp notes which served as illustrations of the various types. We will use many of these Mp notes again as examples so the student can see them worked to their completion. Furthermore, the student should pay close attention to the use of the basic tools already mentioned in Chapter 1.

The student needs to ask three essential questions when confronting almost any Mp note. 1) What does the note say? How should the note be translated and interpreted? Coming to a clear understanding of the information presented in the Mp is the foundation upon which the rest of the analysis rests. The types of notes outlined above should help the new student avoid confusion in answering this question.

2) What is the text feature? Which forms are being marked, and which are excluded? In other words, what is the rubric? This question can be the most difficult one of the three because Mp notes are sometimes not clear concerning the details of the rubric. Sometimes similar forms are included. Sometimes, the precise form marked by the Mp note is the only form at issue. It often takes some investigative work to narrow down the rubric as precisely as possible.

3) Where are the references? The Mp note is not solved until the student has a list of references equal to the number of forms specified by the Mp note.

Genesis19:1:Mt70,MpNote;

As mentioned above, the note tells the reader that this word occurs three times.

This is the answer to the first question. With regard to the second question, it is essential to notice here that Sodom has the he directive attached to it. Thus it is likely that this form alone is at issue in the note. The student must consult a concordance to confirm or deny this suspicion, and indeed Mt]`10 occurs three times. Only this form is at issue in the note. The three occurrences are Genesis 10:19, 18:22, and 19:1.

Genesis 19:2:]`7!I, Mp Note `7

As mentioned above, the note ~ indicates that this form is hapax. An easy error to make here, particularly in copying, would be to confuse':`it (my lords) with'r1 (Lord), which occurs over 400 times. Thus, this Mp note preserves the minority spelling ']'iii and protects it from being harmonized to']`7~I. By observing the Mp note in the margin, the reader or copyist could be warned that there was something unusual about this form, and a potential error could be avoided. The form ']IX occurs only once.

Genesis 27:14: XM'1, Mp Note 117Mnn'12~i]

This note is really two Frequency notes combined into one. Its meaning is rather straightforward: "1Z: 'III occurs 51 times, 18 of them in the Torah." The student should first determine whether XM'1 alone is at issue here. Consulting a concordance, one will find that 1Z~T1 does indeed occur 51 times, so only ~IMI is of interest in this note. A simpler way of ascertaining the same information would be to follow index number 12 through the Masoretic apparatus to Mm 639. There one will find the list of 51 occurrences.

The second section of this Mp note is a Frequency note qualified with regard to where the occurrences can be found. It states that 18 of the occurrences are in the Torah. Again, either the concordance or Mm 639 will show that the 18 occurrences are Genesis 2:19; 4:3; 8:9; 27:14, 25, 31, 33; 29:23; 30:14; 37:12; 43:17, 24; 47:7, 14; Exodus 4:6, 37:5, 38:7, and 40:21. Thus, all of the information suggested in this note has been obtained.

Genesis 5:16: □'tU'7tI1, Mp Note 9`7001On1Z'1750

As mentioned above, this note relates that 0'tU"7 is always spelled with a defective holem, with four exceptions. In this case, defining the parameters of the rubric requires careful attention. By consulting a concordance, the student will observe that only two of the plene holem occurrences have the precise form =j*t (Esther 4:11; 2 Chronicles 16:12); the other two have the definite article, 0'tU1'7ij7 (1Chronicles11:15; 11:25). The student can conclude that this Mp note is annotating forms of 0't't with or without prefixes, etc., and thus the plene exceptions show the same variation. The same information could be obtained by consulting Mm 41 (see index number 9) and looking up the references where the identifying excerpt fails to include the precise form.

The number of occurrences conforming to the usual spelling (defective holem: O't'Vj) is quite extensive, which is one reason this note takes the form of a Qualitative note. The references can be found in a concordance. The references for exceptional spellings (plene holem: □'tU*tU) were given above.

Exodus 17:8: 171Z'lt'-M.U□RT~'1,MpNote~71~1t~'~□n'7'11~ifU1

As mentioned above, this note says that the phrase occurs twice, but the rest of the occurrences are i71!1tU~Di7~7'l, without 1tU'-031□1'1~'1-OIU. Obviously, one of the two occurrences is Exodus 17:8. It will be necessary to consult a concordance to find the other.

Finding the occurrences of phrases in a concordance can be frustrating, but there are some ways to work efficiently. The Even-Shoshan concordance gives an index for the occurrences of common phrases in the information at the beginning of each word or root. By consulting this information for every word in the phrase, the student may find the phrase and thus save much time. If it isn't listed, the student will have to search for the phrase manually. The student should look for the phrase by the least common word in the phrase (so that the number of entries which must be reviewed will be held to a minimum).

In this case, Even-Shoshan does not list the phrase, so we must search for it by the least common word, □i"*'1. Looking through the references, one will find that the second occurrence of the phrase L7WiiU'-O.V□Tt'1 is Judges 11:20. This information can be confirmed by looking up Judges 11:20 in BHS, where the Mp note 7901 r71!t'IVM□1*'1 is found once again.

The Mp note also says that in the rest of the occurrences where □17'1 is in a phrase with '71!I~lin', the combination is 711J~□7'f'7'1. The references for some or all of these occurrences can be located by the same method. By looking through the references for □it'l in a concordance, several occurrences of 7M'1tU'M Di*'ITT can be found, e.g. Numbers 21:1, 23; Joshua 24:9.

Genesis 11:5: □7F'ifl, Mp Note r71~`~rl~i!7'7~11

The translation of this note was given above as "occurs 6 times and all occurrences in Ecclesiastes are written like this." As in any Mp note, the student should next ask "What is the text feature at issue?" But in 171:)7 notes, it is also helpful to ask "What is the text feature with which this word/phrase is being contrasted?" Sometimes the note will state this information explicitly, but not usually. Before any information is collected, the student may have to make an intuitive guess, and then revise that guess as the analysis proceeds.

In this case, one can begin by looking up 0;9 in Even-Shoshan's concordance. The occurrences of the phrase ׀7~ti7'1:1 are grouped together, but so are the occurrences of CM;TT. Thus, a good guess is that the contrast of ׀"1TTTT and ׀71ZTT is the issue in this note.

The next step is to identify the six occurrences of ׀71ZiT'1~ outside Ecclesiastes. The references given in the concordance are Genesis 11:5; 1 Samuel 26:19; 1 Kings 8:39; Psalm 33:13; 145:12, and 2 Chronicles 6:30. The occurrence in Psalm 145:12 is '7 ׀~f~i~7, which demonstrates that prefixes are not relevant to the issue in this note; small variations like this among the occurrences can be expected.

The last step is to identify the occurrences in Ecclesiastes. Once again, the concordance lists these: Ecclesiastes 1:13; 2:3, 8; 3:10, 18, 19, 21; 8:11; 9:3, and 9:12. The occurrences in 1:13; 2:3; and 3:10 are spelled ׀7K1 however, since variations can be expected in this note, these forms do not represent a problem. Thus, the information in this note has been fully extracted.

Genesis29:13: MpNoteKM17171~'Il~'7:)1~M

This note was translated above as "occurs five times plene and all of the occurrences in the Writings are the same with one exception." Thus, the note explicitly identifies the text feature at issue and the form with which it is contrasted. The form at issue is lif~t'0'1, spelled with plene hirek yod. The contrast is the same word with a defective hirek yod:li

The first step is to identify the five occurrences of 71!i?'1 (with plene hirek yod). By looking up under its root X21;, one will come to the precise form in question. A survey of the entries reveals that 71!t:'1 (plene or defective) occurs ten times outside the Writings. As the note indicates, five of these occurrences are spelled plene: Genesis 29:13; Judges 19:21; 1 Samuel 16:12; 2 Kings 4:20; and Ezekiel 17:4. The same information is given in Mm 1618.

The next step is to isolate the occurrences of in the Writings. Since the entries are listed in the order of the Hebrew Bible, the occurrences are easy to locate: 2 Chronicles 25:23 and 36:4. The last step is to find the one exception to the rule in the Writings, where a defective spelling occurs: 11790'1. The concordance (and Mm 1618) shows that it is 2 Chronicles 36:10.

Exodus 25:20: Mp Note "~X~X~y710M

This note is an example from collative category 1. The Mp note relates that this verse is one of 14 verses which contain the sequence ~X~1Z~y. Fortunately, the corresponding Mm note was also written in L. Index number 11 sends us to Mm 4093

where we can find the list. Therefore, as long as the Mm list is present, the collative notes (of both categories) are easy to solve. One must simply consult the Mm to find the references.

Genesis 43:8: Mp Note Oa אאא7100'

This is another example from collative category 1, but the Mm note is not present in the manuscript. Therefore, we do not have a list of references readily available in Massorah Gedolah. These notes can still be solved, but they take more effort.

In this case, the Mp note tells us that Genesis 43:8 is one of 12 verses containing the sequence א] Oa M. The easiest way to resolve this situation is to look for the note in other sources of Mp notes. One source is Ginsburg's Massorah. The student should look for the Mp note under אa, because most of the notes collected in Ginsburg's Massorah are arranged alphabetically according to the word with which the note is matched. Each note is numbered sequentially, starting anew with each letter of the alphabet.

The note we are searching for can be found in volume 1, page 210, list 167. The formulation is slightly different from the Mp of BHS: אאא'71 אII'K'O'E א''`x]0'01 אa. Ginsburg gives the list of references: Genesis 24:25; 32:20; 43:8; Exodus 4:10; 12:32; Judges 8:22; 1 Samuel 28:6; Isaiah 48:8; Jeremiah 12:6; 23:11; Ecclesiastes 9:6; 1 Chronicles 11:2. A survey of the occurrences will reveal that it does not matter whether אa or -א: appears. In Genesis 24:25, all of the occurrences in the sequence are -אa. In Genesis 32:20, all of the occurrences in the sequence are אa. In Judges 8:22, the occurrences are mixed.

If the note in question is found in volume 1 of Ginsburg's Massorah, then the student should also consult volume 4, which is a commentary on the notes in volume 1. Ginsburg was never able to finish his commentary, so notes obtained from volume 2 will have no annotations in volume 4. In this case, the annotation for the note can be found in volume 4, page 246, list 167 (the list number corresponds with volume 1). Ginsburg discusses the manuscript sources in which he found this note, and he also mentions one other verse (Ecclesiastes 4:8) which may be included in this rubric. Ginsburg's annotations should always be consulted when the student is analyzing any difficult note; his insights are invaluable.

Another source for the same information is Frensdorff's *Die Massora Magna*; it is an index of the Mm and Mf of Jacob ben Chayyim's Second Rabbinic Bible (see chapter 2 on this work). The organization of *Die Massora Magna* is a bit confusing to the uninitiated. Although the notes are usually arranged according to the lexical root of the word with which it is matched, separate chapters are devoted to different kinds of words. Frensdorff sometimes gives comments on the Mp notes in the footnotes.

In this case, the student needs to consult the chapter devoted to particles (Partikel in German). The student will find the heading for the letter gimel and the subheading for the word גא. Having perused the entries for גא, the student will find the note in question on page 232; however, the formulation is again somewhat different from the Mp of BHS: גאגאגא1170n'lz1'710E)0". After the title, Frensdorff lists the references where this rubric is mentioned in the Mm of the Second Rabbinic Bible. The references marked with asterisks isolate the passages where the Mm of the Second Rabbinic Bible lists all of the references for the rubric: Judges 8:22, Jeremiah 12:6, and Ecclesiastes 9:6. Note also that Frensdorff lists where this rubric is mentioned in the Masorah Finalis of the Second Rabbinic Bible (Mf11 גא) and where the listing can be found in his edition of Okhlah we-Okhlah (N-19 356). A full list of references is not given in Massora Magna. The student will need to consult the Second Rabbinic Bible (e.g., Goshen-Gottstein's edition) or Okhlah we-Okhlah for a full listing.

If an Mp note in BHS lacks a corresponding Mm note, especially for the collative notes, the student should consult one or both of these works. These two contain references and discussions for many Mp notes, and the chance of finding the note in question or some reference to it is good. Otherwise, the student must use a concordance to find the references, and that can often be a rigorous, time-consuming process.

Numbers 23:16: -MM f'17'1,MpNote2I'a1T

This note is an example from collative category 2. The full statement of the text feature can be found by consulting Mm 3268 (cf. index number 20): ::In1'a1T 11,1=101 ג'77-JX771MIMI771']D'711.; "3 pairs (of phrases) occurring twice in one context, the first with Mif' and the second with O'7'79, and their signs (references)." This statement means that _M71117'1 is one member from one of three pairs of phrases which occur twice in a single context. The first member of each pair is a phrase containing the word MM, and the second member of each pair is an identical or similar phrase containing the word D'17'7X. In this case, the second member of the pair is ג'if~X1P'1 in Numbers 23:4. Thus, this note collects phrases which are similar, yet they differ on one point, M7 versus D'Mr7K.

The full list of references can be found by consulting the list in Mm 3268. The list shows the phrases in question and the reference for each member of each pair. Observe that some of the phrases in each pair are similar to the parallel but not identical (e.g. Psalm 40:18 versus Psalm 70:6, and note that Psalm 40:18 has 'f'lx not 7TIM, but see the BHS text-critical apparatus).

Exodus 12:29: 71:171MpNote2217:117':=1'n17

This note is another example from collative category 2. The Mp note simply says "5 pairs TT2T2," but index number 22 sends us to Mm 3761 where we can find the full

title for this rubric: 11ifM'01n'n7171n'=7711-771M:I:IIIn11a1?1, "5 pairs of unusual phrases which occur twice, once with n'=2 and once with n'M, together with their signs (references)." The note has collected five pairs of phrases. In any particular pair, the phrases are identical except for 71=1 versus m-a, the presence or absence of the M preposition. Once again, the pairs contrast texts which are almost identical, yet they differ in some way. Mm 3761 gives the reference for each element in the pair.

The description in the note that each phrase occurs twice is not precisely correct. Each element is actually hapax; the note refers to them as occurring twice only because the elements of the pairs are so similar. Furthermore, for some of the pairs, other phrases exist which are no more different from the elements than the elements are different from each other. For example, the third pair is ISYI= (Proverbs 3:33) versus Sit-)17= (Micah 6:10), but there is also ftU117:b (Proverbs 21:12). Thus, a better statement of the text feature would be "5 pairs of hapax phrases, once with Il'= and once with n'M.

Genesis 1:12: 7119M' ,MpNote

By category, this is a simple Frequency note; however, index number 5 leads to the apparatus entry "Mp sub loco." Thus, this example serves as an illustration of how to deal with a "sub loco" note. The meaning and implications of the statement "sub loco" were discussed above. In general, it indicates some kind of problem in the Mp of L which Weil has corrected or otherwise altered for the Mp of BHS.

The student can approach the problem by two avenues. The most difficult (but probably the most educational) method is to compare the original Mp of L with the Mp of the BHS. (The Mp of L can be obtained by consulting either a photographic copy of L or BHK3, which usually reprints L's Mp.) The student will then need to fill the role of a private investigator. What changes were effected for BHS? Why were the changes necessary? What is wrong with L's Mp note?

The easiest method for dealing with notes found in the Torah is to consult Mynatt's The Sub Loco Notes of the Torah in BHS. In that volume, the investigative work has already been done; the student simply needs to find the correct entry and read the article about the particular Mp note in question. The entries are arranged in the order of the biblical text, so in this case, the student should turn to the entry for Genesis 1:12. This work covers only the "sub loco" notes in the Torah; for the other sections of the Hebrew Bible, students must do their own research.

The entry for explains that L's Mp note is 7 (occurs four times), although 1~~'t]r7 actually occurs 14 times, as BHS Mp note states. The easiest explanation for the error is that, in the process of copying, the scribe accidentally omitted the ten's digit (0), leaving the erroneous impression that occurs only four times.

Genesis 35:5: MpNote87t]D

This is a Frequency note which has been qualified (occurs twice plene); however, index number 8 leads us to the apparatus entry "Mm 257 contra textum." Thus, this is an example of an Mm note which is "contra textum." See above for a complete discussion of "contra textum," but essentially it means that the Masorah contradicts the text, and the Masorah is probably more accurate.

The Mp tells us that Oif'Ilu'00 occurs twice spelled plene, but since there are several letters in the word which could be either plene or defective, the issue is still ambiguous. Consulting Mm 257, one will discover from the title of the list that the issue is the holem. Mm 257 prescribes that the proper spelling in this case should be Oi?'I110':0, with the plene holem; however the text has the defective holem. Thus, Weil has placed "contra textum" in the apparatus to alert the reader to the contradiction. Evidently, the spelling in the text has resulted from a scribal error, and the Masorah provides the correct reading.

Deuteronomy 28:49:1717-IM,MpNote4311x10OnT

By category, this is another Frequency note, although it has been qualified extensively (occurs 7 times spelled defectively in the Torah). However, index number 43 leads us to the apparatus entry "Mp contra textum, cf Mp sub loco." Thus, this is an example of an Mp note which lacks an Mm note and is "contra textum." The additional statement "sub loco" is almost always included in these cases. Both statements have been discussed above.

The Mp of BHS tells us that 71n1n occurs seven times spelled defectively, and "contra textum" alerts us to the fact that the Mp is contrary to the text. The obvious contradiction is that the Mp note is enumerating defective occurrences, but the text is spelled plene. "Sub loco" informs us that Weil planned to comment on this note further; however, since this note is in the Torah, the student can consult Mynatt's The Sub Loco Notes of the Torah in the BHS for more information. The student should look for the appropriate entry under Deuteronomy 28:49.

The entry explains that the Mp notes in L for the occurrences of 17r7-IM in Genesis 22:4 and Exodus 24:1 indicate that the word occurs only seven times in the Torah, and all seven occurrences should be spelled defectively. Furthermore, although L has 71tT spelled plene in Deuteronomy 28:49, the Aleppo Codex (see chapter 2 on this) has 17M-In defectively, which is the form that L's Mp notes are calling for. Thus, it seems likely that the scribe of L accidentally added a 1 to the text. Weil noted "contra textum" in the Masoretic apparatus to bring this contradiction to the reader's attention.

Notes

'See the BHS Introduction, p. XVI. Weil uses the term "quantitative" to describe those notes which were called Frequency Notes above.

'Mnemonic Notes like this one are an exception to the general rule of one Mp note per raised circle over a single word. See Chapter 1 on the general rule.

'Israel Yeivin, Introduction to the Tiberian Masorah, trans. and ed. E.J. Revell, The Society of Biblical Literature Masoretic Studies, No. 5 (Missoula, MT: Scholars Press, 1980) pp. 74-80.

'In some printings of BHK 3, the note appears to be tli b, but in Lit is tln~.

-'This appears to be a correct assessment. We have found no evidence supporting the plene first shureq spellings in Genesis 35:23 and 46:14. The error was probably due to scribal carelessness concerning forms which depart from the usual spelling.

6E.F. Diaz-Esteban, Sefer Oklah we-Oklah (Madrid: Consejo Superior de Investigaciones Cientificas, 1975); S. Frensdorff, Das Buch Ochlah W'ochlah (1864; rpt. New York: Ktav Publishing House, 1972).

7This is Weil's terminology; see the BHS Introduction, pp. XIV-XV.

'See the BHS Introduction, pp. XIV.

'See the BHS Introduction, p. XV.

"For Weil's comments on these standardizations, see the BHS Introduction, pp. XV, XVII and XVIII.

Chapter 5

A Glossary of Masoretic Terms

Introduction

Below is a sample entry from the glossary which will serve as a model for illustrating the composite parts of each entry.



"The book of Isaiah."

Example: 2 Sam. 13:39 [Mpto□I]MD7MDO'~:)1ft)1 "One of 6 occurrences of □1'f) with patah in the final syllable, and all occurrences of this word in Isaiah are like this" [Mm1775]. The other five occurrences are listed as Ezek. 32:31; Amos 7:3, 6; Jon. 3:9; Zech. 1:17. No indication is given of occurrences of this word in Isaiah. A concordance search yields these passages: Isa. 49:13; 51:3 (2x); 52:9. Reference sources: E-S, p.754, #63--66; Ginsburg, 11:278, #187.

Each entry will have some or all of the following components:

- 1) The term in question, enclosed within a rectangle.
- 2) A definition of the term enclosed within quotation marks. The definition may offer several translations of the term, not just one (e.g.,'11:)). In some cases, the definition is followed by cross-references to similar terms and/or a general explanation of the term, but this additional information is not enclosed in quotation marks (e.g.,t7i)).
- 3) An example, or perhaps several examples, drawn from BHS. For each example, the scripture reference is given, followed by the word or phrase under discussion enclosed in brackets. Then the Mp note for that word or phrase is printed as it appears in BHS.
- 4) A translation of the Mp note, enclosed in quotation marks. We have attempted to make the translations a reasonably literal rendering of the note; however, some liberties have been taken so that the meaning is clear. Sometimes we have enclosed information in parentheses which has not been stated explicitly in the Mp note but is either implied or crucial to its proper understanding (e.g., □MMO).
- 5) The Mm list number, enclosed in brackets. This item is normally the last component of the translation. The Mm list number refers the reader to Weil's Massorah Gedolah, where the pertinent list for the Mp note can be found. If there is no Mm list, then the translation will conclude with "[Mm lacking]."
- 6) An explanation for the Mp note. In most cases, the implications of the Mp note are

made explicit by way of a short explanation. The explanation usually also includes relevant scripture passages.

7) Reference sources. These are citations of reference works where additional explanations or supporting information can be located.

List of Abbreviations

2mssecond person masculine singular

2mpsecond person masculine plural

2xoccurs twice in the given verse

3fstthird feminine singular, etc.

3xoccurs three times in the given verse

Athe Aleppo Codex

BDBF. Brown, S.R. Driver, and C.A. Briggs. A Hebrew and English Lexicon of the Old Testament. Oxford: Clarendon Press, 1907.

BHK3R. Kittel. Ed. Biblia Hebraica. Stuttgart: Virtembergericum Institutum Biblicum, 1937.

BHSK. Elliger and W. Rudolph. Eds. Biblia Hebraica Stuttgartensia. Stuttgart: Deutsche Bibelstiftung, 1967/1977.

const.construct

E-SA. Even-Shoshan. Ed. A New Concordance of the Bible. Grand Rapids, MI: Baker Book House, 1985.

GeseniusGesenius, H.F.W. Gesenius' Hebrew Grammar. 2nd English ed. Ed. E. Kautzsch. Trans. A. E. Cowley. Oxford: Clarendon Press, 1983.

GinsburgC.D. Ginsburg, The Massorah. 4 vols. New York: Ktav, 1968. (unless otherwise noted)

Imv.Imperative

Inf.Infinitive

LCodex Leningradensis

MandelkernS.Mandelkern Concordance on the Bible. 2 vols. New York: Shulsinger

Brothers, 1955.

Mynatt D.S. Mynatt, *The Sub Loco Notes of the Torah in BHS*. Fort Worth: Bibal Press, 1994.

Okhls. Frensdorff, *Das Buch Ochlal W'ochlah*. 1864; rpt. New York: Ktav, 1972. (See the section "Independent Masoretic Treatises" in Chapter 2.)

Yeivin I. Yeivin. *Introduction to the Tiberian Masorah*. Trans. and Ed. E. J. Revell. *Masoretic Studies*, No.5. Missoula, MT: Scholars Press, 1980.

Glossary Entries

The entries are alphabetized in the order of the Hebrew alphabet. Cross-references are given where the first letter of the entry is a preposition or particle attached to another term (e.g., tM and 77).



X written alone, without the diacritical point (cf.K), refers to the first letter of the alphabet.

Examples:

- a) Josh. 10:24 [Mp to ~tlo']n"011n'0' "One of 12 cases of a superfluous X at the end of a word" [Mm 907]. (Cf. Mm 3815.)
- b) Josh. 18:8 [Mp to ויפה] א כת ה וחד כת ה "One of 2 occurrences of this word, once written with ה, and once with א (יפא) Job 38:11) [Mm 3556].
- c) Lev. 11:43 [Mp to וְנִטְמָתָם בְּלִישׁ א וְלֹא בְּלִישׁ וְנִטְמָתָם] "One of 9 words lacking a (customary) א (cf. נְטִמָּתָם in Ezek. 20:43), and the only occurrence of this particular form" [Mm 922, this Mm list indicates that this list is restricted to the Torah].

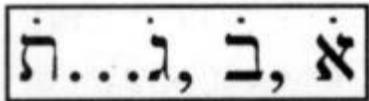


The number "one" (cf. 1n).

- 1) X normally occurs in number combinations involving other letters. Thus "11" (Num. 32:32); CC="21" (Num. 26:62); K'="31" (Num. 27:3); etc.
- 2) M stands alone when it is used in the abbreviated phrase 1Z M :1, translated "with only one exception."

Examples:

- a) Gen. 22:18 [Mp to אַ מֶלֶךְ בְּקָלִי] “Every occurrence of אַ מֶלֶךְ בְּקָלִי in the Pentateuch is written defectively (with a defective *holem*), except for one occurrence, which is written *plene*” (בְּקָלִי Num. 14:22) [Mm 153].
- b) Exod. 7:12 [Mp to אַ וְיִשְׁלַיְכוּ] “One of 4 occurrences of this form (in the Pentateuch and Prophets) written *plene* (with full *hireq-yod*) and all occurrences in the Writings are likewise written *plene*, with one exception” (וְיִשְׁלַיְכוּ Neh. 9:26) [Mm 415].
- 3) A hapax legomenon (the Greek designation for a word whose given form occurs only once) is indicated in the Mp notes by ~ and not by K.



Letters of the alphabet with diacritical marks above them have several functions:

- 1) When placed as the final letter of a word they indicate that the word is abbreviated. Some of the more common abbreviations are (1!1712) "plene" (cf. Josh 16:10); OR (10f) "defective" (cf. Deut. 17:14); NPT:)) "written" (cf. Gen. 14:2).
- 2) Sometimes an individual letter or series of letters having diacritical marks above them will function as abbreviated words. Examples are ׀7(Mt) "one of a kind, unique," Gen. 1:11; MQM10) "except," Gen. 3:10; 7("17) "to be read," Gen. 8:17.
- 3) Post-biblical scholars assigned numerical value to the letters of the alphabet and used them either alone or in combination with other letters to indicate the number of times some feature occurred in the MT. Here is a partial listing of these numbers.

אֵ = 1	יאֵ = 11	כֵאֵ = 21	קֵאֵ = 101
בֵ = 2	יבֵ = 12	כֵבֵ = 22	רֵ = 200
גֵ = 3	יגֵ = 13	כֵגֵ = 30†	שֵ = 300
דֵ = 4	ידֵ = 14	כֵדֵ = 40	תֵ = 400
הֵ = 5	יהֵ = 15‡	כֵהֵ = 50	תֵקֵ = 500
וֵ = 6	יוֵ = 16	כֵוֵ = 60	תֵרֵ = 600
זֵ = 7	יזֵ = 17	כֵזֵ = 70	תֵשֵ = 700
חֵ = 8	יחֵ = 18	כֵחֵ = 80	
טֵ = 9	יטֵ = 19	כֵטֵ = 90	
יֵ = 10	כֵ = 20	כֵקֵ = 100	

'(notL7, cf. Deut. 32: 51) Note, however, that 31-39 are formed with '7,asX~ (31), 0± (32), etc.

\$(in Mp, cf. Gen 23:9)



Abbreviation for Xrl'0lZ'&M.

1) "The Hebrew Alphabet."

Example: Jer. 32:29 [Mp to יבאוי] א"ב בהון דאית פסוק דאית בהון א"ב "One of 26 verses that have within them all the letters of the alphabet." [Mm lacking]

Reference Source: One list may be found in Ginsburg, 11:456.

2) ="N is sometimes used as a special designation for Ps. 119, because of its structure as an alphabetic acrostic poem. This psalm is sometimes designated as XMIKII':K&N "the Great Alphabet."

Examples:

a)Ps. 119:57 [Mpto711:171:1"1ZM`7Ma "Three times in Ps. 119 (vv. 57, 130, 139) this form is written plene" (i.e.,7-1:17 rather than 71:7) [Mm 3408].

b) Deut. 33:10 [Mptofl:]7:I"Kt)l~minl] "The word 7711f11 occurs 2 times (cf. Deut. 33:10; Ps. 40:9), and always has this form when it occurs in Psalm 119" (cf. vv. 29, 109, 113, 142, 174). [Mm lacking] Reference source: E-S, pp. 1225f.

אֲדָכָר

Abbreviation for 77=7X Alternate form is i11:1'X(X1CPX). This term is substituted for the Tetragrammaton (MM) in order to safeguard its sanctity. Examples:

- a) 2 Chr. 11:11 [Mp to וַיִּחַזְקוּ] “One of 5 occurrences of this form, and in all cases where it is followed by the Tetragrammaton (יהוה) it has this same form” (cf. Exod. 9:12) [Mm 1661].
- b) Mal. 3:1 [Mp to וַיִּמְלֵאךָ] “Twice בַּפֶּתַח וְכָל דְּסַמִּיכָא לְאֲדָכָרָה דְּכוּתָא [וַיִּמְלֵאךָ] is written with *patah* (instead of the ordinary מְלֵאךָ, with *qamets*) and in all cases where it is followed by the Tetragrammaton (יהוה) it has this same form” (cf. Judg. 6:21) [Mm 3187].

אֲוֵרִית

Abbreviation for Mn'111'i. Alternate forms are 'IN,-IIN, and IN.Cf. "IKI,711r% and 11M. "Pentateuch, Torah."

Examples:

- a) Gen. 22:18 [Mp to בְּקִלְיָי] “Every occurrence of בְּקִלְיָי in the Pentateuch is written defectively (with a defective *holem*) with one exception, which is written *plene*” (בְּקִלְיָי Num. 14:22) [Mm 153].
- b) Deut. 31:30 [Mp to אֵת דְּבָרֵי הַשִּׁירָה] “This phrase, ‘the words of this song,’ occurs 3 times, once in the Pentateuch, once in the Prophets (cf. 2 Sam. 22:1), and once in the Writings” (cf. Ps. 18:1) [Mm 4256].

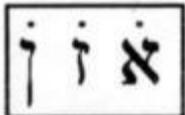
אוֹת

"Letter or letters of the alphabet." Abbreviation for n1'nll'i. Alternate form is 1'm.

Examples:

- a) Lev. 11:42 [Mp to גְּחֹלֶן] (with *vav* maiusculum) “The middle of the letters in the Pentateuch.”

- b) Jer. 6:7 המקרא באותיות חצי "The middle of the Bible by letters" (i.e., the middle letter of the Bible. Note that the specific letter is not indicated.
- c) Ps. 80:14 [Mp to מִן־רָעָה] "One of 4 raised letters." The others are found in Judg. 18:30; and Job 38:13, 15 [Mm 3557]. See chapter 3 for a discussion of this phenomenon.
- d) Josh. 11:14 [Mp to וְכָל] "There are 3 verses in which וְכָל occur and 1 of 3 occurrences of וְכָל at the beginning of a verse with 80 letters." This note is calling attention to two different textual phenomena: 1) there are three verses in which the words וְכָל occur (in this order), and 2) this is one of three verses where וְכָל is at the beginning of a verse which has 80 letters.



Abbreviations for 'X'I" or n'7X "these," MMT "this," and X] (particle of entreaty).

Example: Ps. 25:7 [Mpto-1~T]nl-n`7TIZ~1007X701 "The form -1~T (imperative 2ms, with gamets instead of 1-)T) occurs twice (cf. Lam. 3:19), and in all cases where it is followed by and joined by maqqef to 'Xor717X,nXT, or X] it takes this same form" (cf. Pss. 89:48; 74:18; 2 Kgs. 20:3).

Reference source: Ginsburg, 1:463, #83; IV:360, #83.



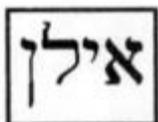
"The book of Job."

Examples:

- a) Prov. 18:5 [Mp to אִיּוֹב] "One of 8 cases of אִיּוֹב with *dagesh*, and all occurrences (of this word) in the book of Job are written similarly, with one exception" (אִיּוֹב in Job 14:3) [Mm 772].

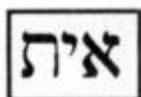
- b) Ezra 1:4 [Mp to מְקַמְּנוּ] וְחֵס בְּלִישׁ וְכָל אֹרִית וְאִיּוֹב דְּכֹת בְּ מֵ בְּ [מְקַמְּנוּ] “One of 6 cases where מְקַמְּנוּ is written defectively in this form (with 3ms pronominal suffix), and all occurrences in the Pentateuch and Job are written similarly (defectively) with two exceptions” (twice in Job it is written *plene*: מְקַוְמוּ Job 20:9; 37:1) [Mm 489].

Reference source: Mandelkern, p. 1225.



"These."

Example: Ps. 136:1 [Mp applies to the entire verse] Ia]0710e1D1"X "These 26 verses (are divided into) corresponding halves."



Alternate form 1!"M7(cf.r!t7). "There is, there are."

Examples:

- a) Gen. 5:32 [Mp to נָח] הַ פְּסוּקַ דְּאֵית בְּהוֹן הַ מִלִּין מִתְּאִימִין [נָח] “One of 5 verses which have in them 5 similar words” (in each of these verses the Mp note is placed on the first of a series of five two-letter words, cf. Gen. 35:17; 1 Sam. 20:29; 1 Kgs. 3:26; Neh. 2:2) [Mm 1890].
- b) Exod. 16:16 [Mp to אָבִיב] כֹּו פְּסוּקַ דְּאֵית בְּהוֹן אָבִיב [אָבִיב] “One of 26 verses which have within them the letters of the alphabet.” [Mm lacking]



Abbreviation for T.Cf.MM. "Wife, woman."

Examples:

- a) Isa. 6:6 [Mp to רְצָפָה] לְ וְכָל שֵׁם אֵיִת דְּכֹת [רְצָפָה] “This is the only occurrence of רְצָפָה as a simple noun, but in all cases where it represents a woman’s name it has this same form” (cf. 2 Sam. 3:7; 21:8, 10, 11). [Mm lacking]

- b) 1 Chr. 8:9 [Mp to **חַדָּשׁ**] לִשְׁם אִיתָּהּ **חַדָּשׁ** “The only occurrence of **חַדָּשׁ** as a woman’s name” (its normal meaning is “new moon, month,” cf. Gen. 7:11; etc.). [Mm lacking] A “Mp sub loco” note accompanies this entry in *BHS*.

אכילה

Cf., -It7':)1Z11tUt7. "Food, a meal, the act of eating."

Example:Ps19:9[Mptor-IM]ip I1071~'01't110X01r1071 "One of 5 occurrences of i71M written thus" [i.e., with final 1 rather than final X (cf. Mm 3680)], "and all forms of i1M meaning 'to eat' are written thus" (i.e., with f as the third consonant of the verb root) [Mm 3680].

אמירה

"The act of saying, to say."

Examples:

- a) Gen. 17:17 [Mp to **אָמַר בְּלִבּוֹ**] וַיֹּאמֶר בְּלִבּוֹ “There are 6 cases where some form of the verb 10N ('he said') is followed by 1070 ('in his heart'), referring to someone saying in his heart." Note: The six passages are Gen. 17:17; 27:41; 1 Kgs 12:26; Isa. 47:10; Obad. 3; Eccl. 2:15. (Since Mm is lacking, these references have to be gathered from a Hebrew concordance. E-S, pp. 85ff. was the source used here.) The more commonly occurring form used to describe someone speaking in his heart is 1=tl (cf. Deut. 7:17; 9:4; Isa. 47:8; etc.). As is normally the case, the Mp was placed here to protect the minority reading. [Mm lacking]

- b) Gen. 24:50 [Mp to **רָעַ**] וְכָל אֲמִירָה יֵצֵר לְשׁוֹן עֲשִׂיָּהּ וְעֵין דְּכוּתָּהּ בְּמֵזֵל רָעַ [i.e., pointed with *patah*; forms with *qamets* are far more frequent]; and **רָעַ** also occurs in all cases where the reference is to speaking evil, an evil imagination or intention, doing evil, or appearing evil in one’s eyes, with 7 exceptions” [where the form is **רָעַ**]. Note: Reference is made to nine cases of **רָעַ**, but only eight are given in Mm 824. These are Gen. 24:50; 41:21; Lev. 27:10; Num. 11:1; Jer. 2:19; Ps. 7:10; Prov. 11:15; Neh. 2:1. The ninth occurrence remains in doubt (perhaps Prov. 23:6 or 28:22 was intended?). The seven exceptional occurrences of **רָעַ** in the categories listed above are Num. 11:10; 1 Sam. 29:7; Mal. 2:17; Eccl. 4:3; 8:11, 12; 2 Chr. 33:9.

Reference sources: Mm 824 (cf. Mm 3290); E-S, pp. 1080f.; Mandelkern, p. 1101;

Ginsburg, II:578f., #374-76 (for variant listings from other sources).



Abbreviation for U= . Also used with the preposition 0ast]N0,=,=. Alternate forms are NSO,IZM'P],E)"0. "Within, in the middle." When it is used to contrast M"1orn"0, it may apply to any word other than the first or last word of the verse, in which case it may be abbreviated as E-n. In fact, this is the usual form one finds in BHS.

Examples:

- a) Josh. 13:21 [Mp to וְכֹל וְכֹל וּמִפִּי וְכֹל וּמִפִּי "One of 10 verses with וְכֹל both at the beginning and within the verse." The ten are Gen. 2:5; Exod. 13:13; Lev. 7:9; 15:17, 20; Josh. 13:21; 1 Kgs. 10:21; 2 Chr. 9:20; Jer. 31:40; Ezek. 12:14. [Mm lacking]

Reference source: Ginsburg, II:37f. #224.

- b) 2 Chr. 24:10 [Mp to וְכֹל-הָעַם בְּמִגְדָּל וְכֹל-הָעַם "One of 51 occurrences of וְכֹל-הָעַם within a verse, and it always has this same form when it stands at the beginning of the verse, with 3 exceptions." [Mm lacking]
Reference source: Cf. Mynatt, pp. 82–83, #80.



Abbreviation for the three major poetic books: ׀"7="Ob ׀1'IZ (Job, Proverbs, Psalms). Also designated as ׀"1n0OU0, "the three books."

Examples:

- a) Ps. 33:17 [Mp to וְלֹא יִמְלִיט בְּסֵפֶר אֱמֶת "One of two occurrences of this combination of words in the books of Job, Proverbs, and Psalms" (cf. Job 20:20). [There is no occurrence of this phrase in Proverbs.] (Cf. Amos 2:14f.) [Mm lacking]
- b) Ps. 51:18 [Mp to וְכִי בִטֵּן רִפְּיָהּ בְּשֵׁלֶשׁ סִפְרִים "The word וְכִי occurs 11 times at the beginning of the verse with this accent (*mehuppak legarmeh*) in the three books (Job, Proverbs, Psalms)." (The eleven occurrences are Pss. 5:5; 16:10; 32:4; 51:18; 94:14; 96:5; Prov. 1:9; 23:7; 24:20; Job 5:6; 20:20.) [Mm lacking]

Reference source: Ginsburg, 11:29, #126.

אִישׁ

"Man," or in certain instances, "person," including females. in» is generally used with reference to a word that can be used either as a common noun or a proper name. Cf. fl'Mand□tn.

Examples:

- a) Ps. 71:3 [Mp to מְעֹן] דְּכֹתָ וְאִישׁ קָרִיָּה שֶׁם וְכֹל שֶׁם “The word מְעֹן occurs 4 times (as a common noun, cf. 1 Sam. 2:29, 32; Pss. 71:3; 90:1) and in all cases where it is used as the name for a city or a man, it has this same form” (cf. 1 Chr. 2:45; Judg. 10:12; etc.) [Mp lacking].

Reference source: E-S, pp. 686f.

- b) 2 Sam. 17:20 [Mp to מִיכָל] דְּכֹתָ וְאִישׁ שֶׁם וְכֹל שֶׁם “The word is unique (as a common noun, meaning ‘brook, stream’), but in all cases where it is used as a person’s name (Michal, cf. 1 Sam. 14:49; etc.), it has this same form.” [Mm lacking]

אָנְתָּ

See fl'K.

אֹסֵף

The pausal accents athnah, soph pasuq, and zaggef. "

16:33[Mpto111'11]MIT 11117MV)7MMp 7Rq7TE)0M1~OIlil1
Example:Exod.1Z□□fl□"f "The word flt'11!I occurs 6 times with pathah accented with zaqqef qatan. Furthermore, the word is always written this way when it is combined with the terms M-117-1 (Law), if]tQ (year), 7~M (measure), ifl (ordinance), or when it is accented with athnah, soph pasuq or zaqqef, with one exception" [Mm 492]. Mm 492 lists the six occurrences: Exod. 16:33; Josh. 6:14; 1 Sam. 26:8; 2 Sam. 6:19; 1 Kgs. 3:25; Zech. 5:7. The one exception is Deut. 24:5 where the combination is i7]iU 17M. Apparently this note is not meant to be exhaustive because the word M occursover100othertimes.I1107M01!tl120011107711x177:0if-7n-171pn'701rim971'1
Based on a comparison with Ginsburg, the note should be read "The word occurs 6 times with pathah accented with zaqqef qatan. Furthermore, the word is always

written this way when it is combined with the terms 77-171(Law),TQ (year), 71n (measure), T7n (ordinance), with one exception (flipMO), and it is always written like this (with qamets) when accented with athnah,soph pasuq or zagqef." The correct reading is arrived at by placing M0M1after1Z00.

Reference source: Ginsburg, I:42, #287; IV:46, #287.



"Anger"(11Zr1t)n).

Example: Amos 6:2[MptoM:)-fM17L:)Iifln[1]9M "The word is unique (as a proper name), but all of the occurrences which mean `anger' are like it." [Mm lacking]

Reference source: E-S, p. 377, #41-59.



"Lion."

Example: Jer. 39:7 [MptoK'~j7]rll~"1i!"1NII&LDI "The word X'±L1 (as abbreviated form of 1!t':L75 `to bring') occurs twice (cf. 2 Chr. 31:10), and all other occurrences of the word in this form mean `a lion'" (cf. Gen. 49:9; Num. 24:9; Joel 1:6; Nah. 2:12; etc.). [Mm lacking]

Reference sources: E-S, pp. 158 (#2032-33), 588 (1!I'.7#1-12); BDB, p. 522.



Abbreviated form off'01.Cf.1710"11Z11&. "Aramaic, the Aramaic language" (as found in Ezra and Daniel).

Examples:

- a) Jer. 12:9 [Mp to יְהִי אַרְמִי לְשׁוֹן אַרְמִי] "The word יְהִי (Hif'il imperative, 2mp, from אָבֵן 'Bring!') occurs 3 times, twice in Hebrew (cf. Isa. 21:14) and once in Aramaic (cf. Dan. 3:13)." [Mm lacking] Although there is no Mm listing, the same Mp note occurs in Jer. 12:9; Isa. 21:14; and Dan. 3:13.

Reference sources: Gesenius, *Grammar*, §68i, p. 186; E-S, p. 141.

- b) 2 Kgs. 20:3 [Mp to אֲנָהּ] דְּכֹתָבִים לְשׁוֹן אַרְמִית דְּכֹתָבִים אֲנָהּ “One of 6 cases where אֲנָהּ occurs with final הָ (instead of the more common אֲנָא [cf. Gen. 50:17; etc.], and all occurrences of this word at the beginning of a verse, and all forms occurring in the Aramaic portions of the Bible are written in the same way (i.e., with final הָ, cf. Dan. 2:8; etc.)” [Mm 2169].

Reference sources: E-S, p. 93; Ginsburg, 1:95 #918.

אשור

"Ashur/Assyria." See MI70M.

אתנח

Abbreviation for !t!•1r1]MM. "The accent 'atnah."

Examples:

- a) Num. 11:11 [Mp to אֲנָהּ] דְּכֹתָבִים בְּ מֵ אֲנָהּ “One of 7 occurrences of this form (i.e., a pausal form accented with *zaqef* on the next to the last syllable). The form is the same when the accent is either *'atnah* or *sof pasuq (silluq)*, with one exception (i.e., Ps. 119:65, where *sof pasuq [silluq]* falls on the final syllable [אֲנָהּ])” [Mm 1660].
- b) Gen. 3:10 [Mp to אֲנָהּ] דְּכֹתָבִים בְּ מֵ אֲנָהּ “One of 8 occurrences of אֲנָהּ with the accent on the next to the last syllable (i.e., מְלֵיל). And in all cases where this word is accented with either a *zaqef*, *'atnah*, or *sof pasuq (silluq)*, the accent will fall on the next to the last syllable, with one exception (cf. Job 33:9, where אֲנָהּ occurs with אֲנָהּ on the final syllable)” [Mm 1571].

ב

ב

"In, into, with." A preposition that is prefixed to the following word. Examples:

- a) Jer. 13:12 [Mp to **גַּ** בַּטַּע ר־פּ בְּסִיפֵי וְאָמַרְתָּ אֵלַיְהֶם] "One of 3 occurrences of this phrase with this accent (*'azla*) at the beginning of a verse in this book (Jeremiah)." (Cf. Jer. 13:12, 13; 19:11.) [Mm lacking]

Reference sources: E-S, p. 86; Ginsburg, 1:88, #816.

- b) 1 Kgs. 16:18 [Mp to **וַיְהִי**] "One of 9 occurrences of **וַיְהִי** with this accent (*garshayim*)(at the beginning of the verse) in this book (i.e., the book of Kings, both 1 and 2 Kings)." (Cf. 1 Kgs. 3:18; 5:21; 12:2, 20; 16:18; 2 Kgs. 5:8; 10:25; 13:21; 18:9.) [Mm 1955]

ב

"The number two."

Examples:

- a) Exod. 5:1 [Mp to **כֹּד בַּ מְנַה בְּתוֹרַת נְכֵחַ אָמַר יְהוָה אֵלֵהֶי יִשְׂרָאֵל**] "The phrase listed above occurs 24 times (in the Bible), 2 of them in the Pentateuch." (Cf. Exod. 32:27.) [Mm lacking]

Reference source: Ginsburg, 1:26, #74; Mynatt, pp. 102-3, #108.

- b) Jer. 16:16 [Mp to **בַּ מ־פּ בְּנְבִיא וְאֶחָדֵיכֶן**] "One of 2 cases of this phrase within a verse in the Prophets." (Cf. Jer. 46:26.) [Mm lacking]

Reference source: E-S, p. 41 (#316,318).

בַּאֵר

"Well, spring, fountain."

Example: Gen. 26:33 [Mpto1y;tn]11cI=~ "The word if.MtU occurs only here as the name of a well." [Mm lacking]

בְּבָנֵי גָד

"In the section on the sons of Gad." (Cf. 1 Chr. 5:11-22.)

Example: 1 Chr. 5:12 [MptotQI]1X "This word occurs only once in the section on the sons of Gad." [Mm lacking] It does occur outside of this section (cf. 1 Chr. 3:22).



"In them, in which." (0prefixedto1117)

Examples:

- a) Gen. 5:32 [Mp to נח] "One of 5 verses in which there are 5 similar words." The similarity is that in each case the five words stand in consecutive order and have two letters each. (Cf. Gen. 5:32; 35:17; 1 Sam. 20:29; 1 Kgs. 3:26; Neh. 2:2.) [Mm 1890]

Reference source: Cf. Mynatt, pp. 118-20, #132.

- b) Exod. 23:13 [Mp to לא] "One of 4 verses in which לא occurs twice, with one word between them." (Cf. Exod. 23:13; Isa. 16:10; 57:11; 64:3.) [Mm 2267]



A mnemonic sign giving the correct form for certain words in Num. 29. Cf. 1V0 for a discussion of mnemonic signs.

Example: Num. 29:33 [Mpto□=-iU~]~]□'OT1O1i~'O "The sign is □'nT1O." This mnemonic sign gives the correct form for words spelled irregularly in the passage concerning the offerings made at Succoth (the Feast of Booths, Num. 29:12-38). The offerings in this passage are specified according to the day of the festival. The first three abbreviations in the mnemonic sign are numbers that indicate by the number of the day the passages which contain an irregular spelling (□ = second day [29:17-19], 1=sixthday[29:29-31], t = seventh day [29:32-34]). The last three abbreviations are the letters creating an unusual form for one word in each of the three passages. The t] draws attention to □M00]1 in 29:19 and the ' draws attention to il'00]1 in 29:31. The usual form for this word in this passage is r7:O]1 (29:16,22,25,28,34, 38). The □ draws attention to □OVin~ in 29:33, which is otherwise spelled nmtnt in this passage (29:18, 21, 24, 27, 30, 37). The last three letters in the mnemonic sign form the word □'t] ("water"), which is appropriate for a mnemonic dealing with libations.

בטע

"With this accent." 0 plus the abbreviation for = Mp notes dealing with accents have several functions. They may indicate the position of the accented or stressed syllable within a word (cf.310101 example "b" and 97T example "a" below). Frequently they note the occurrence of a particular accent within a word or a particular sequence of accents within a verse.

Examples:

- a) Gen. 1:6 [Mp to אֱלֹהִים וַיֹּאמֶר] “One of 25 occurrences of this phrase (in the Bible, cf. Mm 5), three of them found in this context and having the same accents” (*munah* and *zaqef*)(cf. Gen. 1:20, 26) [Mm 7].
- b) Isa. 43:16 [Mp to אָמַר יְהוָה] “This phrase occurs 4 times with these accents (*yetiv–munah–zaqef*) in the book of Isaiah.” (All are at the beginning of a verse.) [Mm lacking] According to the Mp notes in Isaiah, the other three references are Isa. 52:4; 56:1; 66:1.

ביאה

"Going, coming, entering," from 1!i10.

Example: Jer. 17:27 [MptoKt1]MX' □ □ 110~0 "One of two cases where this form is used in the sense of 'going,' or 'entering.'" (Cf. Est. 5:14.) [Mm 3764]

ביזה

"Plunder, spoil, booty," from TT:.

Example: Gen 49:27 [Mpt01'-I11v'7: "One of two cases of 'iy meaning 'booty, prey.'" The other case is Isa. 33:23. Normally, 'iU is translated "as far as," "even to," "until." [Mm lacking]

Reference source: BDB, p. 723.

ביניה

"Between them." Abbreviation for 11if']n.

Examples:

- a) Gen. 47:19 [Mp to **גַּם**] **גַּם וּמִלֵּה חֲדָה בִּינֵיהֶם** "One of ten verses in the Pentateuch where **גַּם** appears twice with one word between them." [Mm lacking] A search of Mandelkern, p. 266, and verification of the Mp notes in *BHS*, identifies the ten occurrences of **גַּם...גַּם** in the Pentateuch as Gen. 44:16; 46:34; 47:3, 19; 50:9; Exod. 5:14; 12:31; 18:18; Num. 18:3; Deut. 32:25.
- b) Gen. 5:32 [Mp to **אֶת־**] **יֵב פְּסוּקֵי אֶת אֶת וְאֵת וּמִלֵּה חֲדָה בִּינֵיהֶם** "One of 12 verses with **אֶת אֶת וְאֵת**, with one word between them." The 12 references are Gen. 5:32; 6:10; 11:26; Exod. 21:5; Lev. 1:8; Deut. 3:24; 26:15; 28:20; Isa. 24:10; 29:10; Jer. 27:5; 29:17 [Mm 44].

בכיה

"Weeping, the act of weeping," from M:M.

Example: Ezek. 27:31 [Mpto `L7K5~it'~~11SU~L7~1~U'~~a "One I-M of 3 occurrences of a form of the verb 1~1] aM in combination with the preposition (2 Sam. 1:24; 3:32; Ezek. 27:31); (elsewhere) the preposition accompanying a form of this verb will be t73U, with these three exceptions" (cf. Gen. 50:1; Judg. 14:17; Jer. 31:15; Lam. 1:16; etc.) [Mm 2898].

בכתיב

"In the Writings." Preposition plus abbreviation for T':Ma

Examples:

- a) Ps. 148:6 [Mp to **יַעֲבֹר**] **זֶמַל גְּמֹנָה בְּכִתְיָב יַעֲבֹר** "One of 7 cases of **יַעֲבֹר** written *plene* (with *holem-vav*), three of which are found in the Writings." (Cf. Est. 1:19; 9:27.) The other occurrences are in the Prophets (Isa. 26:20; 31:9; 40:27; Ezek. 48:14). [Mm lacking] See Mp sub loco note, probably with reference to Ezek. 48:14.

Reference source: Mandelkern, p. 817.

- b) 2 Chr. 11:3 [Mp to **וְאֵל כָּל־**] **יֵא בְּכִתְיָב וְאֵל כָּל־** "This phrase occurs 12 times in the Writings." [Mm lacking]

בליש

"Language, form, meaning." Occasionally it means "in this and similar forms."

Preposition ב prefixed to the abbreviated form of לשון. Cf. ליש.

Examples:

- a) Jer. 12:9 [Mp to יהתי] “The word יהתי (Hif’il imperative 2mp, from אטה, “Bring!”) occurs 3 times, twice in the (Hebrew) language, and once in Aramaic.” (Cf. Dan. 3:13) [Mm lacking] However, the same Mp note accompanies Jer. 12:9; Isa. 21:14; and Dan. 3:13.

Reference sources: Gesenius, §68i, p. 186; E-S, p. 141.

- b) Jer. 17:17 [Mp to אֶמְחִסִּי] “One of 8 cases where a form of the verb חסה occurs with the composite sheva (ִ), two of which have this same form (מְחִסִּי, cf. Ps. 71:7). And all occurrences of אֶחְסֶה have composite sheva under ח (אֶחְסֶה), with one exception” (Ps. 57:2=אֶחְסֶה) [Mm 3046, 3278].
- c) Exod. 15:1 [Mp to גָּאָה] “One of 16 occurrences of a word written with a final ה (where ו would normally stand) in the Pentateuch, two of which have this form” (Exod. 15:21) [Mm 598].

Reference source: Cf. Mynatt, p. 128, #144.

- d) Exod. 30:13 [Mp to אֶגְרָה] “There are 5 occurrences of this form, 3 written with a final ה, and 2 with the meaning of a masculine name written with a final א” [Mm 1405]. The other two forms ending in ה are found in Lev. 11:3, 6. The two forms ending in א are in Judg. 3:15 and 2 Sam. 16:5. (Note that Mm 1405 distinguishes between types of occurrences.)
- e) Lev. 2:4 [Mp to תִּקְרַב] “There are 10 occurrences of this and similar forms (of the verb קרב) written defectively (with hireq instead of hireq-yod)” [Mm 667]. The remaining references are Lev. 9:9; Num. 3:4; 7:19; Deut. 1:17; Josh. 8:23; Ezek. 46:4; Dan. 3:8; 6:13 (*contra textum*); Ezra 6:17.

ב מ

"Except for, with the exception of." Abbreviation for 11710.

Examples:

- a) Gen. 23:18 [Mp to אַלְמִקְנָה] "This is the only occurrence of מִקְנָה (a purchase) in Genesis. All the occurrences in Jeremiah are like it, with one exception." (Cf. מִקְנָה in Jer. 9:9) [Mm lacking]
- b) Gen. 25:17 [Mp to וַאֲלֵהּ] "The form וַאֲלֵהּ occurs 17 times at the beginning of the verse in the Pentateuch, and whenever the phrase וַאֲלֵהּ תוֹלְדֹת (cf. Gen. 25:19) occurs, the form (וַאֲלֵהּ) remains the same, except in the four cases" (וַאֲלֵהּ) [Mm 267, 48]. Mm 48 gives the four exceptions as Gen. 2:4; 6:9; 11:10; 37:2. Note that all occur at the beginning of the verse.



"The book of Numbers." (Cf.

Example: Lev. 13:6 '7:1b[Mpto0n".1]t]Ill~MM "This word (in this precise form, Piel Perfect 3ms) occurs 9 times, and all of the occurrences in the book of Numbers are like it with the exception of 2 (where the form is Pi'el Imperfect 3ms)" [Mm 734]. This word, in this precise form, occurs 9 times, all of which happen to be in the book of Leviticus (13:6, 34; 14:8, 9; 15:8, 11, 13, 27; 17:15). In addition, it always occurs in this form in the book of Numbers (19:7, 10, 19), with 2 exceptions where the imperfect occurs (Num. 19:8, 21).



"According to the Ben Asher tradition." This is usually stated in contrast to the Ben Naphtali tradition. (Cf."1001:15)

Examples:

- a) Ps. 45:10 [Mp to בְּיִקְרֹתֶיךָ] "This is the only occurrence of this word and it is pointed in accord with the Ben Asher tradition" [Mm 3276]. This Mm note states the difference in the pointing of this word between the Ben Asher and Ben Naphtali traditions.

בן אשר : בְּיִקְרוּתֵיךְ
בן נפתלי : בְּיִקְרוּתֵיךְ

b) Job 3:5 [Mp to אֲשֶׁר וְהִשְׁכַּן-עָלָיו "The form אֲשֶׁר is pointed according to the Ben Asher tradition" [Mm 3302]. The Mm note states the difference between the pointing of this word in the Ben Asher and Ben Naphtali traditions.

בן אשר : הִשְׁכַּן-עָלָיו
בן נפתלי : הִשְׁכַּן עָלָיו

בנ"ך

"In the Prophets and the Writings." See 7". Cf. t'Il--and 1!I=.

בן נפתלי

"According to the Ben Naphtali tradition." This is usually stated in contrast to the Ben Asher tradition.

Example: Isa. 44:20 [Mpto 12R771-(~M'~t "According to the Ben Naphtali tradition, -9~i7 is written with a maqef." The Ben Asher tradition is represented in the text as it now stands (9). [Mm lacking]

בנביא

"In the Prophets." Preposition 0 prefixed to the abbreviation for □W0].

Examples:

a) Gen. 5:4 [Mp to שְׁמֹנֶה] בְּנֵי אָדָם מִלֵּא שְׁמֹנֶה "The word שְׁמֹנֶה is written with defective *holem* in all the Bible, except for three occurrences in the Prophets where it is written *plene*" (שְׁמוֹנֶה), cf. Judg. 3:14; Jer. 52:29; Ezek. 40:31) [Mm 34].

- b) Jer. 34:11 [Mp to **וַיָּשׁוּבוּ** וְלִבְּנֵי שֵׁשׁ] “One of six cases in the Prophets where **וַיָּשׁוּבוּ** is written *plene* (instead of the more common **וַיָּשׁוּבוּ**), cf. Josh 2:23) and the only *plene* form in the book of Jeremiah.” The six cases are Judg. 8:33; 21:23; 1 Kgs. 22:33; 2 Kgs. 1:5; Jer. 34:11; Zech. 1:6. The purpose of this Mp note was to protect the minority reading. [Mm lacking]

Reference source: E-S, p. 1121.

בסיפ

"In this book." (A reference to the book in which the Mp note occurs.) Preposition 0 prefixed to the abbreviation for 1!i-V0. The form 600 in 2 Kgs. 15:38 is a typographical error for M100.

Examples:

- a) Ps. 92:2 [Mp to **טוֹב**] “One of three occurrences of this accent (*revia*) on the first word of a verse in the book of Psalms” (cf. Ps. 118:8, 9) [Mm 3400].
- b) 1 Chr. 22:9 [Mp to **הִנֵּה**] “One of three occurrences of this word at the beginning of the verse in the book of Chronicles” (cf. 2 Chr. 2:3; 21:14) [Mm 4213].

בעין

"In this context, pericope, section." (The biblical text had not yet been divided into chapters. 1!i]D generally indicates a rather loosely defined section.) The preposition 0 prefixed to the abbreviated form of 1!i]:I). The pluralis

Examples:

- a) Gen. 1:6 [Mp to **וַיֹּאמֶר אֱלֹהִים**] “One of 25 occurrences of this phrase (in the Bible, cf. Mm 5), three of them found in this context and having the same accents” (*munah* and *zaqef*) (cf. Gen. 1:20, 26) [Mm 7].
- b) Amos 1:14 [Mp to **וְהִצַּתִּי אֶשׁ**] “This is one of 6 occurrences of this phrase (cf. Jer. 17:27; 21:14; 43:12; 49:27; 50:32; Amos 1:14), and this is the only time it occurs in this context.” The usual phrase found in this section of Amos is **וְשָׂלַחְתִּי אֶשׁ** (cf. 1:4, 7, 10, 12; 2:2, 5) [Mm 3051].

Reference source: E-S, p. 487.



"In, by verses," i.e., in the number of verses. Preposition 0 prefixed to ׀'710m.

Examples:

- a) Gen. 27:40. Mp of *BHS*: בפסוקים חצי הספר "The half way point of the book of Genesis in the number of verses." The Mp sub loco note in *BHS* indicates that the Mp note in L has been clarified in *BHS* (cf. Mynatt, pp. 71–2, #64). It is correct as now written. (Cf. also Exod. 22:27; Lev. 15:7; Num. 17:20; Deut. 17:10.)
- b) Lev. 8:8. Mp of *BHS*: בפסוק התורה חצי "The halfway point of the Pentateuch in the number of verses."
- c) Mic. 3:12. Mp of *BHS*: בפוקים חצי הספר "Midpoint of the Book of the Twelve (not of Micah alone) in the number of verses."



"The book of Genesis."

Example: 1 Chr. 1:17 [Mpto ׀tU'0]97T1II'1VX-I0±q*r1J'D0Dt=r "One of 5 (genealogical references, 'sons of-') in this section (of Chronicles) accented with zaqef (gaton), differing from the accentuation of Genesis."

Compare the following:

- | | |
|-----------------------------|------------|
| 1 Chr. 1:17 with Gen. 10:22 | בני שם |
| 1 Chr. 1:30 with Gen. 25:14 | משמע ודומה |
| 1 Chr. 1:38 with Gen. 36:20 | ובני שעיר |
| 1 Chr. 1:40 with Gen. 36:23 | בני שובל |
| 1 Chr. 1:42 with Gen. 36:27 | בני-אצר |

(Note: 1 Chr. 1:40 and Gen. 36:23 are both pointed with zaqef, which may account for the Mp sub loco note to 1 Chr. 1:40.)

[Mm lacking] The five references in Chronicles are easily identified by the repetition of the Mp note in chapter 1. The Genesis parallels can be located by reference to a

concordance.

ברנש

"A man, male, of the masculine gender." Abbreviation for MN1n. This word is usually preceded by OVA to indicate that a given word in the text may be used as a masculine proper name (cf.DSD).

Examples:

- a) Gen. 26:26 [Mp to וְאַחֲזֵה] לְ שׁוֹם בִּרְנֵשׁ "This is the only occurrence of this word as a man's name." The same word, as the construct of אַחֲזֵה, is frequently used in the sense of "possession of" (cf. Lev. 27:24; Num. 27:7; Gen. 23:4, 9, 20; etc.). [Mm lacking]

Reference source: BDB, p. 28.

- b) 1 Sam. 1:28 [Mp to שְׂאוּל] בְּ וְכָל שֵׁם בִּרְנֵשׁ דְּכוּת [שְׂאוּל] "The form שְׂאוּל (the passive participle of שְׂאָל) occurs twice (cf. 2 Kgs. 6:5), and elsewhere the same form is used as a man's name (Saul)." [Mm lacking]
- c) Exod. 30:13 [Mp to אֶגְרָה] הֵ גְ כֹת הַ וּב בְּלִישׁ שֵׁם בִּרְנֵשׁ כֹּת אֶ [גְּרָה] "One of 5 occurrences of this word, 3 of which are written with a final הֵ, and 2 used to mean a man's name are written with a final אֶ" (גְּרָה, Exod. 30:13; Lev. 11:3, 6; and אֶגְרָה, Judg. 3:15; 2 Sam. 16:5) [Mm 1405]. (Note that Mm 1405 distinguishes between types of occurrences.)

בתור

"In the Torah, Pentateuch." The preposition plus the abbreviation for 11117. See also Xn'11x.

Examples:

- a) Gen. 6:3 [Mp to לְעֵלָם] בְּתוֹר חֵס יִ מְנֵה [לְעֵלָם] "One of 18 occurrences of this word written defectively (*plene* = עוֹלָם), 10 of which are in the Pentateuch." (Cf. Gen. 3:22; 6:3; Exod. 3:15; 15:18; 21:6; 31:17; 32:13; Lev. 25:46; Deut. 5:29; 32:40.) [Mm 25]

- b) Gen. 29:31 [Mp to יהוה אֵלֶיךָ] בְּתוֹרָה "This phrase occurs 4 times in the Pentateuch." (Cf. Gen. 6:5; 29:31; Exod. 3:4; Deut. 32:19.) [Mm lacking]
Reference source: E-S, p. 1044. The more frequently occurring phrase is אֵלֶיךָ אֱלֹהִים (cf. Gen. 1:4, 10, 12, 18, 21, 25, etc.)

בְּתִיבוֹת

"In (the number of) words, according to words." The preposition : plus M:l'I1.

Example: Lev. 10:16[Mptotn17V771tlIMTMilltli'IM "The midpoint of the Pentateuch according to the number of words falls between b1 and tn11." [Mm lacking]

בְּתַלִּים

"In the book of Psalms." The preposition M plus □'t7tl.

Example:Ps.58:3[Mptox14713])□'47n=;71:11Dr1: "One of 3 occurrences of 1:'14713) written thus (with holem-vav in the first syllable) in the Pentateuch and the book of Psalms" [Mm 297]. The references are Deut. 27:6; Ps. 58:3; 64:7. This note does not include references where both holems are written plene (cf. Ezek. 45:17; Ps. 66:13; etc.).

בְּתֵלֶת

"With three, with seghol." The preposition plus rt7t"1, meaning "three," and, by analogy, "seghol."

Example: Gen. 26:25 [Mpto10'.11rft:11"TIMM "One of two occurrences of 101.1, pointed with seghol' (cf. I Chr. 15:1). [Mm lacking]

בְּתֵר

"After, behind, following, followed by, last." The alternative form is 1I1:11.

Examples:

- a) Gen. 29:3 [Mp to **וְאֶסְפוּ שְׁמָה**] “One of 10 words at the beginning of a verse, each one followed (immediately) by **שְׁמָה**” (cf. Gen. 29:3; Exod. 29:43; Deut. 4:42; 12:6; Josh. 20:3; Judg. 18:15; 2 Kgs. 6:14; 9:2; Ezek. 11:18; Ps. 122:5) [Mm 1123].
- b) Ezek. 5:11 [Mp to **וְגַם**] “One of 23 verses ending in **וְגַם** followed by three words.” [Mm 1629, the 23 references are given.]



"With two meanings." The preposition :1 plus 1-1r).

Examples:

- a) Jer. 4:17 [Mp to **מָרָהָהָ**] “This word occurs twice, but with two (different) meanings.” In Exod. 15:23, it means “to Marah” (with the **הָ** directive affixed to **מָרָה**), while in Jer. 4:17, it is a Qal perfect 3fs from the verb **מָרָה**, translated “she has rebelled” [Mm 479].
- b) Prov. 11:26 [Mp to **וּבְרָכָה**] “This word occurs twice and with two (distinct) meanings” (cf. 1 Chr. 12:3) [Mm 3603].



"The number three."

Examples:

- a) 1 Sam. 7:16 [Mp to **וְסָבַב**] “One of 3 occurrences of **וְסָבַב**” (cf. Eccl. 9:14; 2 Chr. 33:14) [Mm 1561].
- b) 1 Sam. 4:3 [Mp to **וַיִּשְׁעֲנוּ**] “One of 3 occurrences of this form, 2 of which are written defectively (cf. 1 Sam. 4:3; 7:8), and one is written *plene*” (cf. Isa. 25:9; **וַיִּשְׁעֲנוּ**) [Mm 1550].

גבי

"Beside, close to." Alternate form is'0a`I (relative pronoun 7 plus'=);).

This term is normally followed by some word or phrase which gives the context for occurrences of the form marked by the Mp note. The word given in the Mp note may not literally be beside the form in question; it may not even be in the same verse. However, the word given in the Mp note will narrow the context so that the forms annotated by the Mp note can be easily found.

Example: Ps. 9:21: [Mpto1711M]r110't1'U'="7x70117r10'7 "This word occurs once in addition to all of the occurrences close to the word 'I'U which have the same form." This Mp note is calling attention to occurrences of r111t] (as opposed to KIM). The note says that 7771M occurs only once in addition to the occurrences which are close to the relatively rare term 1'T] (cf. Judg. 16:17).

גבר

"Man, hero." Cf.MX,M'10. Plural This word, like tU]70, is frequently (but not always) preceded by =, indicating that a given word in the text may be used as a masculine proper name.

Examples:

- a) 1 Chr. 25:28 [Mp to הוֹתִיר] לִ שֵׁם גִּבֹר הוֹתִיר "The only occurrence of הוֹתִיר as a man's name." Elsewhere הוֹתִיר is used as a Hif'il form of the verb יָתַר (cf. Exod. 10:15; Isa. 1:9; Jer. 44:7). [Mm lacking]

Reference source: BDB, p. 451; E-S, p. 515.

- b) 2 Sam. 8:12 [Mp to רְחֹב] בַּ חֵם בְּגִבְרֵי רְחֹב "This word occurs twice spelled defectively as the (names of) men" [Mm 1746]. This note calls attention to the fact that רְחֹב occurs twice spelled with a defective *holem* when it refers to the personal name Rehob (cf. 2 Sam. 8:3). The personal name occurs once more spelled *plene* (Neh. 10:12). Furthermore, רְחֹב occurs spelled defectively when it is not a personal name (cf. Num. 13:21 where it is a place name).

געיא

"ga`ya' (meteg)." The absence of ga`ya' is called hatef (9con,cf.2Chr.6:42). Alternate forms are'= and 7D';.

Examples:

- a) Mic. 6:7 [Mp to גַּעִיאַ] “This form occurs 3 times with *ga‘ya*” (cf. Num. 10:36; Deut. 33:17). Note that Deut. 33:17 is marked “Mp contra textum.” [Mm lacking]

Reference sources: E-S, p. 1056; on the function of *ga'ya'*, see Yeivin, pp. 240ff.

- b) 2 Chr. 34:4 [Mp to גַּעִיאַ] “This form occurs 3 times without *ga‘ya*” (cf. 2 Chr. 31:1; 36:19). Note, however, that 2 Chr. 36:19 is written with *ga‘ya*. [Mm lacking]

Reference source: E-S, p. 798.



"The secondary accent geresh." Alternate form is 011

Example: Ps. 78:17 [Mpto0'1a~ "This form is unique in that it is accented with both *ga`ya*' and geresh." It occurs also in Isa. 3:8, but only with geresh. [Mm lacking]



"The letter `i." When standing alone and without a diacritical point above it, 1 represents the fourth letter of the alphabet (r171).

Example: 2 Chr. 2:17 [Mpto1In`lM01-7Ili~ "This is the only occurrence of this form written with final 7 (Hif'il inf. cons. from `12), and the remainder of such forms are written with final 1"(7:1yi15, Hif'il inf. cons. from `1MD, cf. Lev. 18:21; 2 Sam. 3:10; 19:16; etc.). [Mm lacking]

Reference source: E-S, pp. 818, 827.



With the diacritical point written above it, -f represents the number "four." Examples:

a) Ezek. 28:25 [Mp to יהוה אֶדְנִי אָמַר כֹּה־אָמַר] "This phrase occurs 4 times with these accents (*zarqa, munah, segolta*) at the beginning of a verse in the book of Ezekiel" (cf. Ezek. 44:9; 45:18; 46:1). [Mm lacking]
Reference source: E-S, p. 18.

b) Jer. 26:4 [Mp to יהוה אָמַר כֹּה אָמַרְתָּ אֲלֵיהֶם כֹּה אָמַרְתָּ] "This phrase occurs 4 times in the book of Jeremiah" (cf. Jer. 8:4; 13:13; 15:2; 26:4). [Mm 2492]

ד

The relative pronoun "who, which, what, that," occurring only as a prefix (as illustrated below).

דאוריית

"That (are) in the Pentateuch."

Example: Job 38:26 [Mptor"lt-'7v]r,=-Tn1111Z7MI-)W2r11Z~y~:)ln "This phrase occurs 9 times, and all references reading □'1=r"1NhI) that are in the Pentateuch are written like this" [Mm 2946]. The nine occurrences are given as Ezek. 28:17; 29:14; 38:11; Amos 9:6; Pss. 81:6; 110:6; 148:13; Job 38:26; Jer. 25:12 ('f'1\$-L73J1). Pentateuchal references to MI-11MY1K-'7D include Gen. 41:45; Exod. 8:1,3;9:23;10:6,12,13,21.

דאית

"There is/are." See n'X.

Example: Exod. 16:16 [Mpto717.1:-M171:1n'97710'In "One of 26 verses in which are found all the letters of the alphabet." [Mm lacking]

דגבי

Relative pronoun 7 plus '=. See 'M1

דגש

1) "Dagesh." The opposite is 'E1, "without dagesh."

Examples:

a) Gen. 43:26 [Mp to ןַיְבִיאֻ] בְּלִישׁ מִן דְּ מִלִּין דַּגֶּשׁ אַ בְּ מִנְהַ בְּלִישׁ ןַיְבִיאֻ] "This is one of 36 occurrences of this word, and one of 4 words having a *dagesh* in an א, two of which are like this form" (cf. Ezra 8:18) [Mm 3916]. Note: The other two instances of *dagesh* in א are not identified, but see Yeivin, p. 285 and Mynatt, pp. 149–50, #176.

b) Gen. 2:25 [Mpto0'1'L]'M'101M'101 "One of 4 occurrences of this word written plene, two with *dagesh* (t) (cf. Gen. 2:25; Job 22:6) and two without *dagesh*" (cf. Job 5:12; 15:5) [Mm 181].

2) In connection with the inseparable prepositions and D, the term iUa1 relates that the word in question should be pointed with the definite article (i.e., usually with pathah and *dagesh forte*). Oppositely, 'M7 means pointing without the article (i.e., usually *shewa*). With 1, the term tUY7 means that the word should be pointed with a *vav* consecutive, and 'M-1 implies a *vav* conjunction.

Example: 1 Chr. 6:50 [Mp to t11):1]=11 "One of six occurrences of ttM with *dagesh*, i.e., with :1 which is pointed with the definite article" [Mm 4037]. The other five occurrences are Josh. 21:4, 5, 6, 8; 1 Chr. 6:46, 48. This note protects ~11= from being harmonized with ~1t0 (cf. Num. 26:55; 33:54; etc.).

Abbreviation for 0'Y'iT "the Book of Chronicles."

Example: Jer. 14:1 [Mp1Z00I110'177""1~Ol'to'1:27~y] "This phrase occurs 10 times, and all occurrences in the Book of Chronicles (1 and 2) have this same form, with one exception" (cf. '10-ftg., 2 Chr. 35:22) [Mm 1718]. The ten occurrences of '1:17~y (outside the Book of Chronicles) are 2 Sam. 3:8; 2 Kgs. 22:13 (2x); Jer. 7:8, 22; 14:1; 23:16; 26:5; Hag. 1:12; Ps. 7:1.

Abbreviation for il~Mi7:)10'n'M'1=1, "the Book of Chronicles is i*M □11 is a mnemonic sign giving the correct form for the phrase Mt7nM-i7~ in the Book of Chronicles. Cf.77rl.Cf.IVO for a discussion of mnemonic signs.

"Which is doubly defective." See On.

Example: Gen. 45:22 *torlt'7On0[MpO71* "Twice this word occurs in a doubly defective form" (with hireq for hireq-yod and holem for holem-vav) [Mm 336]. The second reference is in Judg. 14:12.

דיבור משה

"The act of Yahweh's speaking with or commanding Moses." (Cf. Hebrew 1:17.)

Example: Exod. 16:34 *[Mptoi771;;1~1U07107ftt~177177'X00X701~* "This phrase only occurs here in this form (with the preposition , instead of the sign of the direct object *li*) *is7=b-rINMM f7M;*, and in all remaining references to Yahweh's addressing Moses, the phrase with one exception" (cf. Num. 3:1 *iMM107 ,700*). [Mm lacking] Examples of *ifiUb-IliMM7715* are found throughout the Bible (cf. Exod. 39:1,5,7;40:19; Lev. 8:9; 9:10; Num. 1:19; Deut. 28:69; Josh. 11:15; 1 Chr. 22:13; etc.).

Reference sources: Mandelkern, pp. 988f; E-S, p. 980.

דִּי

"This, this one."

Example: Lev. 2:13 *[Mpto~y]1'-7y00t1In771x'00D00M* "One of 8 occurrences of *iD* with this accentuation in Leviticus; and one of 8 occurrences of *Wy* with this accent (*merekha*)" [Mm 747]. This is a very complicated *Mp* note which has been altered from its original formulation in *L*. For a detailed discussion of the two text features in question, see Mynatt, pp. 176-77, #224. The first section of the note (*x'00y00n*) is grouping together eight occurrences of *Wy* in the book of Leviticus which bear any conjunctive accent as opposed to *maggef* (cf. Mm 747, Ginsburg 11:390, #356). The second section of the note (*71v00nInnfl*) is drawing attention to eight occurrences of *L.Uor~DI* in the Torah which actually bear the accent *merekha*. Thus, the note emphasizes the accent by use of the word *l'l:l'7X00* means "with this accent" (i.e., *merekha*).

דְּכוּת

7 prefixed to *Ill*; *T'r11:'1*, "which is like it"; *11iT'fl1--)*1, "which is like them."

Examples:

- a) Gen. 1:2 [Mp to הַיְיָ אֱלֹהִים בְּמִן הַיְיָ אֱלֹהִים דְּכֹתָבָא בְּמִן הַיְיָ אֱלֹהִים] “One of 8 occurrences of הַיְיָ אֱלֹהִים, two of which have this same form (i.e., with prefixed *vav*, cf. 2 Chr. 24:20) and all references in Samuel are like these (cf. 1 Sam. 10:10; 16:6; etc.), with five exceptions, where the reading is הַיְיָ אֱלֹהִים.” The eight occurrences of הַיְיָ אֱלֹהִים (not including those in Samuel) are Gen. 1:2; 41:38; Exod. 31:3; 35:31; Num. 24:2; Ezek. 11:24; 2 Chr. 15:1; 24:20. The five occurrences of הַיְיָ אֱלֹהִים in Samuel are 1 Sam. 10:6; 16:13, 14; 19:9; 2 Sam. 23:2 [Mm lacking].

Reference source: E-S, pp. 1064f.; Mynatt, pp. 91-92, #90.

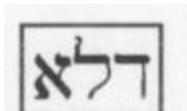
- b) 1 Sam. 1:20 [Mp to וַיִּקְרָא שְׁמוֹ דְּכֹתָבָא בְּמִן הַיְיָ אֱלֹהִים] “This phrase (with the sign of the direct object הַיְיָ אֱלֹהִים prefixed to שְׁמוֹ following וַיִּקְרָא) occurs 10 times, and וַיִּקְרָא also occurs before שְׁמוֹ following וַיִּקְרָא, in all cases except 6.” The ten occurrences of וַיִּקְרָא שְׁמוֹ are Gen. 4:25; 30:11, 13, 20, 24; 38:4, 5; Judg 13:24; 1 Sam. 1:20; 2 Sam. 12:24. Some of the many references to the phrase וַיִּקְרָא שְׁמוֹ are Gen. 4:26; 5:3, 29; 35:10; etc. The six exceptions to this way of writing this phrase are Gen. 25:26; 35:8; 38:29, 30; Exod. 17:15; Isa. 9:5, written in all instances as וַיִּקְרָא שְׁמוֹ [Mm 215, 183]. Reference sources: Mandelkern, p. 1041; E-S, p. 1028.



"The poor, a poor person."

Example: Prov. 22:22 [Mpto~7]n1~111'~il~7~DI=' "One of 12 occurrences of T1(written with patah, and including two Nif'al forms of L7~1, cf. Judg. 6:6 and Isa. 17:14), and in all occurrences of 11'MM1~7 (cf. Ps. 72:13; 82:4), '7'1 is also written with patah." The 12 references are Exod. 30:15; Lev. 14:21; Judg. 6:6, 15; 2 Sam. 13:4; Isa. 17:14; Ps. 141:3; Prov. 22:22; 28:11; Job 5:16; 28:4; Ruth 3:10. [Mm lacking]

Reference sources: Ginsburg, 1:230, #163 (complete list given only here, and verified by the Mp notes in BHS); BDB, p. 195 (Nifal forms of '7i77-).



"Which is not." 7prefixedtoX7.Cf.fr~-r.

11 is simply the combination of the relative particle 7 and the negative 1!i7. The precise translation of 1!471 can vary as long as both aspects are retained. For an example,

see ?fit], example "a."



"Which is not, in which there is not." '7 prefixed to fl'L.

Example: 1 Chr. 1:24 [MptoMil'1Z`7111Z~11,77:111'~-7?10M~~ "One of 22 verses which (do not) have in them either 1or" [Mm 878]. The 22 references are listed.



"Which is misleading, resulting in error." 7 prefixed to ~, abbreviation for J%Uto2.

Applied to textual readings that might logically seem to need to be corrected, but where such correction would lead to error. See also T00(1'700). Many of the =7 notes have to do with accents.

Examples:

- a) Gen. 2:10 [MptoX!']200`10 "The form X2' occurs twice (with this accent, munah), which may be misleading" (but should not be emended)(cf. Ps. 19:6). (This form is misleading because it has munah where pashta might be expected.) [Mm 3227]
- b) Jer. 14:4 [Mpto77'7] i]£Yy~~a "One of three occurrences of il~~f with the accent (merekha, on the final instead of the next to final syllable) which, however, should not be emended since it would be incorrect to do so." [Mm lacking] The three passages (1 Kgs. 17:7; Jer. 14:4; 52:6) are listed in Ginsburg, 1:305, #117, and further explained in IV:295, #117.



"Similar, like, alike" (referring to words, phrases, etc.). From Aramaic il~t(cf. errorforHebrewT1). See also 1'VKnn. In Dan. 5:19,1'O7 appears to be a typographical

Examples:

- a) Gen. 31:53 [Mp to אלהי] פסוק דמיין "Three verses are similar." Since the similarity is not defined in Mp, one must determine it by consulting Mm (where given). In this case, Mm 3356 in Weil's *Massorah Gedolah* gives the following notation: ג פסוק בקרייא דאית בהון ג וראשי פסוק קדמו ותלית לא נסיבין ו תינינה נסיב ו "One of 3 verses in the Bible each having three similar words, the first of which stands as the first word of the verse. The first and third occurrences of the word are not accompanied by a (prefixed) *vav*, while the second is accompanied by (prefixed) *vav*." The three references and their words are

Gen. 31:53	אלהי	ואלהי	אלהי
Jer. 14:12	כי	וכי	כי
Ps. 92:4	עלי	ועלי	עלי

- b) Ps. 73:2 [Mpto']1'tl (first word in the verse)] 1"M1710n "Three verses are alike." Since the similarity of the three verses is not specified in Mp, it must be ascertained by consulting Mm (where possible). Mm 3618 is keyed to this Mp note and gives the following data: i11'0X7011'~'t]r1In~i"170710n tl'Y11Ni iIn "One of three verses in the Bible, each containing 7 words, and each word containing 4 letters." Mm 3618 identifies the three verses as Ps. 73:2; Prov. 12:16; 17:3.

דניאל

"The book of Daniel."

Example: Ezra 5:2 [Mpto11l]Knl~i~71!t']1~l~t]1M "One of 2 occurrences of this form (in Ezra) and both are written plene, and it is written like this (plene) in Daniel, with 1 exception." The two occurrences in Ezra are 4:20 and 5:2. The plene occurrences in Daniel include 2:35; 3:14; 6:3; 7:12. The defective form (~i~7) is found in Dan. 7:21. This note is designed to preserve the minority reading [Mm 3897 X].

Reference source: (for the plene readings in Daniel) E-S, p. 574, #59-62.

דסמיכ

"Which (closely) follows ('7)" (another word or group of words), "which is (closely) followed by (5)" (another word or group of words). `i prefixed to C.

Examples:

- a) Isa. 63:9 [MptoMD-7X-07X'7:)t]0-7L1:)1M "Twice 71;7nis written with patah (instead of the more common 7lir7t], with qamets), and in all four cases where it is followed by the Tetragrammaton (M7), it has this same form." The second occurrence of 795n is in Mal. 3:1. Examples of i7li1'79~n are found in Gen. 16:7, 9, 10, 11; 22:11; etc." [Mm 3187]

Reference source: E-S, pp. 658f.

- b) 2 Chr. 25:24 [Mp to אָדוֹם לַעֲבֹד [Note: The Mp of BHS has to be corrected. It reads לַעֲבֹר, but L has לַעֲבֹד. Errors of this sort are rare.] "This is the only instance where אָדוֹם is written *plene* (with *holem-vav*) when it follows immediately after עֲבֹד." The normal form is found in 2 Sam. 6:10, 11, 12; 1 Chr. 15:18, 21; etc. [Mm 4225] Note that Mm 4225 expands the Mp note by stating that אָדוֹם is always written *plene* except when it stands after עֲבֹד. The Mp note protects the minority reading.



"Before, preceding." 7 prefixed to 0'77. See n"17.

Example: Exod. 10:14 [Mpto1']~7]1"1f1~I0'-777"1 "The form 1']17 occurs 4 times (in the Bible) preceding the word 1'1nM (in the same verse)." [Mm lacking] While a concordance search may have turned up these four verses, they were more easily located in Ginsburg, 11:448, #169. They are Exod. 10:14; Josh. 10:14; Joel 2:3; 2 Kgs. 23:25.



When standing alone and without a diacritical point above it, it represents the fifth letter of the alphabet (iiM).

Examples:

- a) Josh. 18:8 [Mp to א וּפְהָ א כַּת הַ וְחַד כַּת בְּ חַד כַּת הַ וְחַד כַּת א] "This form occurs twice, once written with (final) ה, and once written with (final) א" (cf. Job 38:11) [Mm 3556].

- b) 1 Sam. 1:9 [Mp to שְׁתֹּהֶה] גַּ כַּת הַ “One of 3 occurrences of this form written with (final) הַ” [Mm 1531]. See Isa. 21:5; Jer. 49:12. The more common form is שְׁתֹּהֶוּ. The Mp protects the minority reading.

Reference source: E-S, p. 1213, #4-9.

- c) 1 Sam. 14:32 [Mpto~7`7tQ_]tb"7nt1"litOna'In77 "One of 13 cases of a missing il at the beginning of words in this form (i.e. words that should have the definite article)." See 2 Sam. 23:9; 1 Kgs. 4:7; 7:20; 15:18; 2 Kgs. 11:20; 15:25; Jer. 10:13; 17:19; 40:3; 52:32; Ezek. 18:20; Lam. 1:18. [Mm 1856]

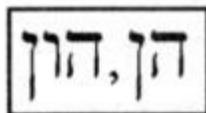


"Five."

Examples:

- a) Gen. 28:17 [Mp to בֵּית אֱלֹהִים] הַ “This phrase occurs 5 times (in the Bible)” (cf. Gen. 28:22; Judg. 17:5; Ps. 42:5; 2 Chr. 34:9). The more common phrase is בֵּית הָאֱלֹהִים. The Mp note protects the minority reading. [Mm lacking]
Reference source: Mandelkern, pp. 192–95.

- b) Hos. 8:9 [MptoMIS]iflli"71Xr1:)71Miil "One of 6 occurrences of this word, 5 of them written with (final) 1Z (Gen. 16:12; Job 6:5; 11:12; 39:5) and one written with (final) 7 (Jer. 2:24)" [Mm 3560].



"They, them." See 11-mm.



"Fifteen." This is the way that the number appears in the Masorah of the Leningrad Manuscript. One might expect it to be written as r', but this is avoided to protect the sacredness of the Tetragrammaton (MM). "Fifteen" never appears in L as 1tO as it does in later Hebrew usage.

Examples:

- a) Exod. 15:1 [Mp to **יְשַׁרְאֵל**] וְכֹל רַ"פ דְּכוּת [וּבְנֵי יִשְׂרָאֵל] "This phrase occurs 15 times (within a verse) and when it occurs at the beginning of a verse it has this same form" (Exod. 1:7, etc.) [Mm 470]. The other references are Exod. 14:8; 15:19; Lev. 24:23; Num. 26:4; Deut. 4:46; Josh. 10:20; 12:6, 7; Judg. 20:32; 1 Sam. 14:18; 2 Sam. 21:2; Hos. 2:2; Ezra 3:1; Neh. 7:72.
- b) Jer. 2:9 [Mp to **לִיָּן**] הִי בַטַּעַב בְּסִיפֵי לִיָּן "The form **לִיָּן** occurs 15 times with this accent (*revia*) in the book of Jeremiah" [Mm 2617]. The other occurrences are 5:14; 6:21; 9:6, 14; 11:11, 21, 22; 18:13; 28:16; 35:19; 44:11; 50:18, 39; 51:36.

הכלית

"The kidneys." Alsorll'i7~.Seer1'~7~il.

הליכה

"Walking, going." From1~7f.See-='~i7110~.

Example: Gen. 27:37. [Mpto17:)~1]ITZ'!110'7--15n 7 "The word T7 is written plene 4 times n(for'toyou'), and all occurrences of this form in the sense of 'walking' ('going') have this same form, with 3 exceptions (where it is written defectively as J~)." This Mp note seeks to clarify the situation with reference to and i !~i7. Each is used with two meanings. Normally, "to you" is written 7~; in four instances, however, it is written plene as M:)L (Gen. 27:37; 2 Sam. 18:22; Isa. 3:6; Ps. 80:3). Likewise, "Go!," the imperative of 7i77, is normally written :: but in three instances (Num. 23:13; Judg. 19:13; 2 Chr. 25:17) it is written defectively as 9? [Mm 2214].

Reference sources: Ginsburg, 1:722, #356; IV:495, #356.

הן

See 1177.

הקטרה

"To make an incense offering." This term is the Aramaic designation for Hebrew forms from the root 1CO7.

Example: Lev. 14:20 [MptoInTM7] n n1:7 71=7M ~--1 77 "This word occurs 5 times, and it always occurs like this in connection with forms of the root 'M7, with 3

exceptions" [Mm 4235]. The Mp is noting that i Tn Tn T occurs five times (Lev. 14:20; 2 Chr. 29:22 [3x], 24), and it always takes this form when it is used in connection with some form of the root 1M7 (e.g., Exod. 29:13; Lev. 1:9), with 3 exceptions. The three exceptions are Lev. 6:8; 9:13, 17.

ו

ו

- 1) When standing alone and without a diacritical point above it, ו represents the sixth letter of the alphabet.

Examples:

- a) Num. 34:4 [Mp to וְהָיָה בְּלִישׁ כַּתָּה וְקָרָו הָ מִנְהַ בְּלִישׁ] "One of 7 forms having the distinction of being written with (final) ה but to be read with (final) ו (pointed as וּ), five of them from the same verb root" (הָיָה; וְהָיָה). The five forms of הָיָה are found in Num. 34:4; Josh. 15:4; 18:12, 14, 19. Since the Mm list is lacking, it would involve extensive searching to find the remaining two.

Reference source: E-S, p. 290, #1456, 1464-67.

- b) 1Chr.1:24[MptoOiZU]'1X!n"7'1i6111MM710M "One of 22 sentences in which there is not found either a 1ora" [Mm 878]. A complete list includes the following: Exod. 20:13; Num. 7:14, 20, 26, 32, 38,44,50,56,62,68,74,80; Josh. 12:13, 14, 15; Pss. 19:12; 105:11; Lam. 3:65; 1 Chr. 1:24; 16:18; 24:14.
- 2) When joined with other words, ו is simply the coordinating conjunction "and." This is the most frequent use of ו.

Example: Gen. 24:29 [Mpto7717;7`J11E)-C711E""171 "This form (with ו and ׀) occurs twice, once at the beginning of a verse and once at the end of a verse" (cf. Gen. 26:35).
- 3) The conjunction ו has a specific implication in notes denoting unusual spelling, position in verse, etc., such as the note OM ' (as opposed to On'7 without ו). The note OM~ means that the form in question occurs only once, and the one occurrence is defective. The note 017 ~ means that the form in question occurs once spelled defectively, but other forms (spelled plene) do occur. (Users of BHS must realize that

this distinction is not always maintained. In fact, one will find notes formulated in one way when the other meaning is actually the case: see example "d" below. A concordance must be consulted to determine the situation for the word in question. See Yeivin, p. 96.)

Examples:

- a) Exod. 8:22 [Mpto0171'7 "This form occurs only once, and it is defective." The purpose of this note is not only to guard a unique form but also to guard the defective spelling of the form.
- b) Gen. 27:16 [Mp to הַלְבִּישָׁה] לֹא וּמַלְּ "This form occurs only once, and it is *plene*." The purpose of this note is not only to guard a unique form but also to guard the *plene* spelling of the form.
- c) Gen. 27:22 [Mp to הַקֵּל] לֹא "This form occurs only once spelled defectively." Although this is the only occurrence of the form with defective *holem*, other occurrences spelled *plene* do occur (e.g., Num. 7:89).
- d) Gen. 24:39 tobM'7[Mp"71!I] "This form occurs only once, and it is defective." This note implies that LX occurs only once, and the one occurrence is defective; there are no other plene occurrences. However, by consulting Even-Shoshan, p. 25, one will find that this is not the case. There are many occurrences of ~11!i, spelled plene (cf. Gen. 16:2; 18:28, etc.).



"The number six"

Examples:

- a) Gen. 31:30 [Mpto~j7,'7]1MMr11:7iT'M1'S~1OR'7 "The form lt.7 is written defectively 4 times, in addition to its occurrences in Jeremiah, which are also defective, with 6 exceptions." The four defective occurrences outside Jeremiah are Gen. 31:30; Judg. 4:9; 1 Sam. 6:12; Isa. 20:2. The defective forms in Jeremiah are 2:2; 3:12; 17:19; etc. The six plene forms in Jeremiah are 13:1; 28:13; 31:2; 35:2; 39:16; 50:4 [Mm 1408].

Reference source: E-S, p. 296.

- b) Gen. 31:32 [MptoV7-X`71]IT=MM11Z' "This phrase occurs 11 times, 6 of which are in the Pentateuch" [Mm 130]. The list of 11 includes Gen. 19:33, 35; 31:32;

39:6; Lev. 5:17; Deut. 34:6; Isa. 42:25; Job 35:15; Prov. 7:23; 9:18; Eccl. 6:5.



"And (the) needy, poor." Paired with LJ`i in the Mp; see LTI.



A mnemonic device giving the correct order of the abbreviated words. Cf. 1V0 for a discussion of this type of note.

Example: Exod. 23:28 [Mpto'Ili7 11.U»7'777]170 "The sign for the correct order of words is l('II `the Hivites'), n0('1DIZ-T `the Canaanites'), andn (n7it `the Hittites')."



"The book of Numbers," so named because 1071 is the first word of this book. This is in agreement with the method of identifying books of the Pentateuch by their opening word(s). However, this designation for the book of Numbers seldom occurs, having been replaced by the fifth word of the first verse of the book, 10`1. Also see 10`100.

Example: Lev. 7:38 [Mpto1=1p0]Int]I'il:)`i`10`1'15 "The only occurrence of this phrase (with prefixed preposition 0), except throughout the book of Numbers, where every occurrence of the phrase has this form, with two exceptions (Num. 10:12; 33:16, which have prefixed b)." [Mm lacking] The likely explanation of the substitution of 1071for101t]0, the customary designation for the book of Numbers, is that the Mp is keyed to the phrase 70"IMM0. To have repeated 107]0 in the same Mp note could have been confusing.

Reference source: E-S, p. 622.



Standing alone, and without a diacritical point, T represents the seventh letter of the

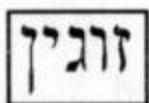
alphabet.



"Seven"

Examples:

- a) Gen. 1:5 [Mpto`111Z'7]T "The word "111Z7 occurs 7 times in the Bible" (cf. Gen. 1:5; Isa. 42:16; 59:9; Mic. 7:9; Zeph. 3:5; Job 12:22; 24:14) [Mm 3105].
- b) Gen. 5:7 [Mptor1tU-'n'.1]DtOMT "There are 7 occurrences of phrases like this (in Genesis), all of which have the same accents (maqefirevia'" (cf. Gen. 5:7, 19, 30;11:11, 15, 17, 19) [Mm 37].
- c) Judg. 17:2 [Mp to וַאֲתֵי כֵן] "One of 7 occurrences of this word (2fs personal pronoun) written thus" (cf. Judg. 17:2; 1 Kgs. 14:2; 2 Kgs. 4:16, 23; 8:1; Jer. 4:30; Ezek. 36:13) [Mm 2081]. The ordinary form for 2fs is וַאֲתֵי (Gen. 24:23; etc.). The Mp protects the minority reading.



The plural of;IT(1!ta1T). "Pairs or word groups, organized on the basis of some unique feature or similarity."

The 1'a1T are the most esoteric of all the Masoretic collections and have doubtlessly contributed to the widespread attitude of indifference toward the Masorah itself. However, they give evidence of the consuming interest that ancient scribes had in the cataloging of even minute details about the text of the Tanakh. That which may appear to be trivia to modern minds was of immense value to them. Through the gathering of such data they were safeguarding the reliability of the transmission of their sacred scriptures. (See Chapter 4 for a discussion of 1'a1T notes.)

Examples:

- a) Gen. 2:11, 13 [Mp to הַסִּבֵּב] "Eleven pairs of similar phrases (organized on the basis of) accents. This Mp note would be unintelligible without the accompanying Mm note (915), which gives this additional information: א' זוגין ב' חדר רביע וחד זקף "Eleven pairs of phrases, one accented with revia' and one with zaqef." The remaining pairs are given in the Mm note.
- b) Gen. 18:18 [Mpto717'1'~1T11'I1 "Six groupings." The nature of these groupings is

explained in Mm 2036:11i!m'Oli!'w2221';1T1 "Six pairs of phrases which, deceptively, appear to have errors in the writing of the accents, together with their references" [Mm 2036].

c) Exod. 5:8 (17) [Mp to גִּזְגִּין לְאֱלֹהֵינוּ] "3 groupings." Note that this Mp does not clarify the nature of the groupings. This must be determined by consulting the Mm listing (3268), which has this heading: גִּזְגִּין מִן בְּ בַּחֲדָה "3 pairs of phrases from the same (general) context, one reading יְהוָה, and the other reading אֱלֹהִים, together with their references." The other two pairs are Num. 23:16//23:4, and Pss. 40:18//70:6. [Mm 3268]

d) Exod. 12:29 [Mpto-11=71Tl':I=]n':lf=1';1TM Mm 3761 clarifies the meaning of this enigmatic note with this heading: "in117n'n:1:1101';1T7 11n]h'Oln"?rnn':IZ "5 pairs of unusual phrases, 1 phrase (in each pair) containing rn~?, and 1 containing n' (without the preposition), together with their references." The five unusual pairs are Exod. 12:29//Jer. 37:16; 2 Kgs. 15:5//2 Chr. 26:21; Prov. 3:33//Mic. 6:10; Eccl. 7:4//7:2; Est. 5:181:9. [Mm3761]

זכר

"Masculine gender."

Example: Num. 11:15 [MptorX]1:)T11&Ma "The word MX is used 3 times (as a pronoun) with the masculine meaning" (cf. Deut. 5:27; Ezek. 28:15) [Mm 900].

זעירין

Plural of -I'DT011'.!8). "Small, smaller than normal, reduced in size."

Example: Isa. 44:14 [Mpto1'I'DT1']1]a "There are 3 nuns that are reduced in size" (cf. Jer. 39:13; Prov. 16:28). [Mm lacking] See Chapter 3 for a discussion of this phenomenon.

זקף

"The accentzagef."

Examples:

- a) Ruth 3:13 [Mp to אָנְכִי] "One of 8 occurrences of this word accented on the penultima (מַלְעִי) syllable, and all forms of this word accented with *zaqef*, *'atnah*, or *silluq* (*sof pasuq*) are also (accented on the penultima) מַלְעִי, with one exception (which is accented on the ultima, D-117M, cf. Job 33:9)" [Mm 157].
- b) Jer. 6:5 [MptoiT72]6797Tr7T:T "Only occurs once with *zaqef* *qamets*." The term n797T normally indicates a syllable accented by *zaqef* which elicits the vowel *qamets*. In other words, the note marks a pausal form (in which *patah* is replaced by *qamets*) brought about by *zaqef*. In this example, the note says that if7'~: is the only occurrence of this word in pausal form (with *patah* under initial z7 raised to *qamets*) brought about by the accent *zaqef*. Other occurrences of this same word in pausal form are accented with *'atnah* (cf. Gen. 31:40; etc.) or *silluq* followed by *sof pasuq* (cf. Jer. 36:30; etc.).

Occasionally, the term 6797T will be used to mark any pausal form with *qamets* for *patah* which has been brought about by an accent other than *'atnah* or *silluq*. Thus, the use of the term n7q7T does not necessarily imply that the accent *zaqef* will appear with the word in question. This is the broader sense of the term, intending to call attention to pausal forms that have been marked by an accent other than the strong accents (*'atnah* and *silluq*) which usually elicit pausal forms (e.g., see t:'7' in Lev. 16:4; cf. Mynatt, p. 144, #170).



"The accent *zarqa* (M71T)."

Example: Gen. 37:22 [Mpto0Tf-] "The form M7 (accented with *segolta*) occurs twice following *zarqa*." This is Weil's revision of the Mp of L, which reads X7'1T~□-7.T "The form 0'7 (accented with *segolta*?) occurs 15 times following *zarqa*." Scholars have been unable to make sense of the Mp of L, hence Weil's revision (BHS). Cf. Mynatt, p. 84, #83. [Mm lacking]



"Eight"

Examples:

- a) 1 Sam. 13:20 [Mpto7II0171TZ "One of 8 occurrences of this word (with the article)." The other seven occurrences are Josh. 13:2; 1 Sam. 4:7; 7:13; 17:51, 52; 2 Sam. 5:19; 2 Chr. 21:16 [Mm 1315].
- b) Gen. 7:10 [Mpto□'M'11 7=1&]iD"70M *MM' "One of 8 occurrences of this phrase, two of which have this form (with prefixed preposition s)." The other prefixed form is 1 Chr. 9:25. The forms without 5 are found in Exod. 13:7; Judg. 14:17; Isa. 30:26; Ezek. 45:23, 25; 2 Chr. 30:22 [Mm 4051].

וחביר

Abbreviation for 11'Or11 (cf. Hebrew 10fl). "And its parallel, its equal, its companion." This term is primarily employed in the Mm lists and marks a scripture reference where the identifying phrase (cf. 70) is a repetition of the preceding entry, and therefore does not need to be written out in full. It is used much like the modern ditto sign. For examples, see Mm 130 (Gen. 19:35), Mm 136 (2 Chr. 18:23), Mm 157 (2 Chr. 18:5), Mm 158 (1 Chr. 21:24), Mm 159 (Josh. 23:1), etc. Note in these lists that, although 1'0171 denotes a repetition of the identifying phrase, the verse it represents (verse number) is usually different from the verse represented by the original identifying phrase. Thus, in Mm 130, the first identifying phrase represents Gen. 19:33, but 1'0171 represents Gen. 19:35. The context for both verses is similar but, in modern terms, the verse numbers differ.

חד

Abbreviation for 7MN. Alternate form: 7717 (fem.). "One, once." When used before the preposition 1M, it means "one from," or "one of."

Examples:

- a) Gen. 1:20 [Mpto'7.p]iT']'07-7rTii~,m~y~D710M:) "One of 21 verses with two occurrences of 7D, with one word between them" [Mm 686].
- b) Gen. 2:7 [Mp to וַיִּצָר מִלְּךָ חָד חָד] "One of two occurrences of this verb form (with *vav*), once written defectively (with *hireq*) and once *plene* (with *hireq-yod*)." The other reference is Gen. 2:19. [Mm lacking]

Reference source: E-S, p. 487, #35, 36.

- c) Gen. 24:12 [Mpto1n;;i'1]1'V3.-It]Ln=TIIn111 "And one of 7 words accented with shalsholet." The remaining six are found in Gen. 19:16; 39:8; Lev. 8:23; Isa. 13:8; Amos 1:2; Ezra 5:15. (Note: Only the final portion of this rather extensive Mp note has been treated here.) [Mm 705]



"Ordinary, non-sacral, common, profane." 571 is often preceded by 110'7, "sense, meaning." (Cf. HebrewLJ471.)

Examples:

- a) Gen. 19:25 [Mp to הַאֵל חול לשון חול] "One of 8 occurrences of this word with a non-sacred meaning." It is used here as an abbreviated form of the pronoun הַאֵל, "these." The form הַאֵל normally means "God" (cf. Isa. 42:5), but here it has a לשון חול, "a secular meaning." The remaining seven occurrences are found in Gen. 19:8; 26:3, 4; Lev. 18:27; Deut. 4:42; 7:22; 19:11 [Mm 119].
- b) 1 Chr. 20:8 [MptoX]X117II& "The word ׳7;I is twice used in a secular sense." The second reference is in Ezra 5:15. Normally '7X means "God," but here it is only a shortened form of 7I, "these." [Mm 3903]



"Five." This word may refer either to the Pentateuch or to the "Five Scrolls" =117 M*'=1 (Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther).

Example: Lev. 7:9 [Mpto10DU]MMMI'Il~'7ftU~]1T7~]1~flr11'7'a~]i'7~1 "One of 8 occurrences of this word with a qamets in the final syllable (rather than the usual seghol), and all occurrences in the Five Megilloth are also written thus, with two exceptions." The remaining 7 occurrences (outside the Five Megilloth) are Judg. 16:11; 1 Kgs 10:20; 2 Kgs. 23:22, 23; 2 Chr. 9:19; 35:18, 19. The two exceptions in the Megilloth (written as it=) are Song 1:11; 8:8. [Mm 692]



hatef refers to the absence of ga`ya' (meteg), usually beside the vowel of the syllable preceding the stress syllable, indicative of the fact that this vowel is short and not long. Examples:

- a) Jer. 49:28 [Mpto17Ti7Q1]qVI "The only occurrence of this word without meteg" (cf. Ezek. 32:12). The form in Jeremiah is an imperative (with gametshatuf), while that in Ezekiel is a perfect (with qamets). [Mm lacking]

Reference sources: E-S, p. 1114, #3, 17; Gesenius, §67cc, pp. 182f.

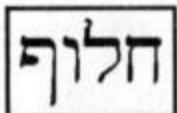
- b) 2 Chr. 6:42 [Mp to זָכַרְהָ] "The only occurrence of this word in the book of Chronicles lacking a *meteg* (*ga'ya'*) beside the initial vowel." This indicates that the form is an imperative (with initial *qamets-hatuf*) rather than the 3fs perfect (with *qamets*). Examples of this form outside the book of Chronicles are found in Neh. 5:19; 6:14; 13:14, 22, 29, 31. all of which are also imperatives. [Mm lacking]

Reference source: E-S, p. 331, #155-161.



"Covering, wrapping." This term is the Aramaic designation for the various forms of the Hebrew verb MEM "cover."

Example: 2 Chron. 3:5 [Mptoi7er7]1U~Mi'1M'R "The root MR occurs 5 times in this and similar forms" [Mm 4160]. The Mp note indicates that the root MM occurs five times in this and similar forms (2 Chr. 3:5 [2x], 7, 8, 9). By comparing the occurrences marked with this Mp note, one can determine that this listing is only interested in Pi'el forms. Other forms occur elsewhere (2 Sam. 15:30; Jer. 14:3, 4; etc.). Reference source: Ginsburg, 1:495, #340; IV:401, #340; BDB, pp. 341-42.



"The reverse, the opposite, reversed, different, contrary." Alternate form: 815'17. A term applied mainly to the order of words in the text.

Examples:

- a) 2 Chr. 13:22 [Mpto177K':2i7]q*'R9'17t)l ~ "The only occurrence of this phrase. Elsewhere in the Bible the order of these two words is reversed" (cf. Zech. 1:1). [Mm lacking]
- b) Prov.27:14[MptoO'iUif"17=?]9*17 "The only occurrence of this phrase (in this order). Elsewhere in the Bible the order of these two words is reversed" (cf. Gen. 20:8; 28:18; 1 Sam. 29:10; etc.). [Mm lacking]

Reference source: E-S, p. 1143.

- c) Ruth 4:9 [Mp to וּמְחֻלּוֹן וּמְחֻלּוֹן] “The only occurrence of these names in this order. Elsewhere in the Bible their order is reversed” (cf. Ruth 1:2, 5). [Mm lacking]

Reference source: E-S, p. 642.

חמדה

77]17 is the Hebrew word for "desirable thing, precious thing."

Example:Exod. 35:22 [MptoMni.-~I777nnYMn-11:7~:)IR' "One of 18 occurrences of this word in this form (with final hireq-yod), and all uses of the word in conjunction with "11;1',Y!P7, or Tfl have this form, with one exception" (77T]72 Chr.32:27) [Mm2781].

חם

"Defective, lacking a letter, word, or phrase." Alternate forms: 1'017,'017,1'70t1(p1.). CM is most often used to describe a word written without an expected yod or vav. 017`7017 signals a word that is doubly defective.

Examples:

- a) Gen. 17:19 [Mp to וְחָם] “There are two occurrences of this word and both are defective (simple *holem* instead of *holem-vav*).” (Cf. Jer. 15:9). [Mm lacking]

Reference source: E-S,p.468,

- b) 1 Sam. 10:6 [Mp to וְהָתַנְּבִיתָ] “There are 4 different forms of this verb (נבא) that are written without an א.” The remaining three are found in 1 Sam. 10:13; Jer. 26:9; Ezra 5:1. [Mm 1578]

- c) Gen. 24:66 [Mp to אֵת כָּל־הַדְּבָרִים] יג חס האלה "One of 13 occurrences of this phrase where the demonstrative pronoun הָאֵלֶּה is lacking." The other references are Exod. 4:30; Lev. 8:36; Deut. 1:18; 1 Sam. 3:18; Jer. 26:2, 12; 30:2; 36:2, 13, 16, 20, 28 [Mm 707]. The Mm note adds that elsewhere in the Bible this phrase always occurs as אֵת כָּל־הַדְּבָרִים הָאֵלֶּה.
- d) Gen. 45:22 [MptoM&M0171On "One of 2 occurrences of this word written in a doubly defective form (lacking both yod and vav, cf. nt"7t1 Judg. 14:13). The second doubly defective form is found in Judg. 14:12 [Mm 336].
- e) 1 Kgs. 14:16 [Mp to יְרָבְעָם יְרָבְעָם] ה חס בן נבט [חטאות יְרָבְעָם בן נבט] "One of 5 occurrences of this phrase without the expected words בן נבט (יְרָבְעָם בֶּן־נָבָט) cf. 2 Kgs. 3:3). [Mm lacking] The five occurrences are 1 Kgs. 14:16; 15:30; 2 Kgs. 10:31; 13:6; 17:22.



"Half, middle, the halfway point."

Examples:

- a) Lev. 11:42 [Mpto1ifl];1nln1'n1M':fl "The middle of the Pentateuch by letters." The enlarged vav marks it as the middle letter.
- b) Lev. 10:16 [Mptotj17tU11]nl:'m71-177 1'1n "The middle of the Pentateuch by words." Apparently, the division falls between these two words.
- c) Lev. 8:8 [MptoOV1]7100MIT71';rf "The middle of the Pentateuch by verses." [Note: For the total number of letters, words, and verses in the Pentateuch, see the special notes (Masorah Finalis) at the end of Deuteronomy.]



"Nine"

Examples:

- a) Jer. 5:24 [Mptofliph]M "One of nine occurrences of this form." [Mm lacking] The remaining 8 occurrences are found in Jer. 10:3; 31:25; 33:25; Ezek. 43:18; 44:5; 46:14; Mic. 6:16; Job 38:33. Far more common than f1Pf (feminine plural) is 071 (masculine plural). The Mp note is inserted to protect the minority reading.

Reference sources: Ginsburg, 1:496, #369; E-S, p. 395, #29-37.

- b) Deut. 10:10 [Mp to וְאָנֹכִי] "One of 9 occurrences of this form at the beginning of a verse, and all similar forms found in the book of the Twelve Prophets also occur at the beginning of a verse" [Mm 1472]. The remaining eight occurrences are found in Deut. 31:18; Judg. 11:27; 2 Sam. 3:39; Isa. 51:15; 66:18; Jer. 2:21; 3:19; Ps. 22:7. Similar forms at the beginning of a verse in the Twelve Prophets occur in Hos. 11:3; 12:10; 13:4; Amos 2:9, 10.

Reference sources: Ginsburg, I:100, #978 (a list duplicating that of Mm 1472); Mandelkern, p. 1258 (forms occurring in the Twelve Prophets).

טָנוּף

"Soiled, corrupt." (Cf. Hebrew9n'.)

Example: Isa. 30:22 [MptoMY,]917D1105 "This is the only occurrence of this word with the meaning `corrupt.'" The normal translation of M is as the imperative of KT, thus "Out!" "Away with you!" Here, however, it is interpreted as derived from the root 111; (BDB, p. 844), meaning "filth," as that of human excrement (cf. New English Bible).

טַעַם

"Accent, with the accent." The plural form is I'= It is often used with the prefixed preposition = as 3NU~. Mp notes dealing with accents have several functions. Two of the most common uses are to indicate the position of the accent or stressed syllable within a word, and to identify a particular accent or sequence of accents within a verse.

Examples:

- a) Exod. 40:4 [Mp to וְהָעֲלִיָּה] "This is the only occurrence of this form, and it is accented on the letter ת, i.e., on the final syllable (מִלְרַע)." [Mm lacking]

- b) Josh. 18:6 [Mp to □M]Dt=i "One of 4 occurrences of this form with this accent (garshayim)" [Mm 14511. The other occurrences are in Judg. 9:18; Ezek. 36:8; Neh. 13:18.

טע לאחור

"(With) the accent following." Used to indicate where a specific accent follows another.

Example: Lev.5:2[Mpto1K]11R1Z5bn:NO "One of 11 combinations of accents where pashta stands after yetiv (i.e., the accent pattern is yetiv-pashta)." [Mm lacking] In this example, the term 11nX'7 refers to one accent following another. Literally, the Mp note says, "one of 11 occurrences with this accent following" (i.e., one of 11 instances where pashta follows yetiv). This note safeguards these 11 occurrences from other accent patterns, such as pashta-yetiv (which is more common) or mehuppak-pashta (which is practically indistinguishable from yetiv-pashta because of the same signs). See Yeivin, p. 199, for a discussion of yetiv and the various sequences mentioned above. The list of occurrences is given in Ginsburg, 1:628, #141; IV:436, #141. The references are Lev. 5:2; Deut. 1:4; Isa. 5:24; 30:32 (Mp sub loco); Jer. 14:14; 16:12; 22:30; Dan. 2:10; 7:27; Ezra 6:8; 9:4. (The reader needs to be aware of an error in BHS. In Jer. 14:14, the Mp note U=R' 11MX1 is matched with D'nt7'7tl!I~. Instead, it should be matched with 17t D'MM17, which occurs earlier in the verse. The accent pattern for the combination n'nn~cv95 is mehuppak-pashta. The mehuppak and yetiv use the same symbol; the position of the symbol in relation to the word determines which accent is intended, but this is not always readily apparent in BHS, cf. BHK in Ezra 9:4 777t). See Yeivin, p. 199, for a discussion of this example.)

;

;

Alone, and without a diacritical point, ' represents the tenth letter of the alphabet.

Examples:

- a) Lev. 25:34 [Mp to הַיְשָׁרָה] בַּחַד כָּתוּב יְחַד כָּתוּב הַיְשָׁרָה "One of two forms, one written with (final) ' (יְשָׁרָה) 2 Sam. 1:21) and one written with (final) הַיְשָׁרָה (Lev. 25:34)." [Mp lacking]

Reference source: E-S, p. 1116, #252, 294.

- b) 2 Sam. 1:21 [Mp to וּשְׁדֵי] וְכָל רוּת דְּכוּתָהּ [Note that this Mp note overlaps with that found in the example above, and the first part of this note is explained there.] “One of 2 occurrences of this word (with prefixed ו conjunction), one of which is written with a (final) ה (see example above), and this is one of 6 occurrences of וְשֵׁדִי (with or without prefixes) written with a (final) ו, in addition to its occurrences in the book of Ruth, all of which end in ו, with two exceptions (which end in ה)” [Mm 2329]. The Mm note lists the six occurrences of וְשֵׁדִי, other than those found in Ruth, as follows: 2 Sam. 1:21; Isa. 32:12; Ps. 132:6; Prov. 23:10; Neh. 12:44; 2 Chr. 31:19. It also lists the two alternate forms in Ruth as found in 1:6 and 4:3. Forms in Ruth ending in ו are not listed, but with the help of a concordance may be found in 1:1, 2, 6, 22; 2:6.

Reference source: E-S, p. 1116, #293, 296, 300, 301, 302.

- c) Judg. 11:6 [ill] [Mpto'lr1MM1'f~`117] "One of 3 occurrences of this word, one written (defectively) with a (single) ו, and 2 written (plene) with a second ו" [Mm 1755]. The defective occurrence is in 2 Sam. 10:11. The plene occurrences are in Judg. 11:6; 2 Sam. 5:2.



"Ten."

Examples:

- a) Jer. 44:13 [Mp to הַיּוֹשְׁבִים] בְּלִישׁ בְּ מִנְהַ בְּ מִלֵּי יְיָ “One of 10 occurrences of this (participial form) written *plene* (with *holem-vav*), and one of 2 that have the same form (i.e., which begin with the prefixed definite article, cf. 2 Chr. 30:25).” [Mm lacking] The list of the ten occurrences must be sought elsewhere. Fortunately, it is given in Ginsburg, I:714, #678, in this order: Judg. 6:10; Jer. 36:12; Ezek. 3:15; 8:1; Isa. 10:13; 2 Chr. 18:9; Jer. 44:13; 2 Chr. 31:6; 1 Chr. 9:2; 2 Chr. 30:25. For forms of this participle prefixed with the *vav* conjunction, see the final Mp note in Jer. 24:8, with the accompanying explanation in Mm 2592.
- b) Lev. 2:4 [Mp to תִּקְרַב] בְּלִישׁ בְּ חֶסֶם יְיָ “One of 10 occurrences of this and similar forms of the verb קָרַב written with a defective *hireq-yod*” [Mm 667]. The defective forms are found in Lev. 2:4; 9:9; Num. 3:4; 7:19; Deut. 1:17; Josh. 8:23; Ezek. 46:4; Dan. 3:8; 6:13 (*contra textum*); Ezra 6:17.

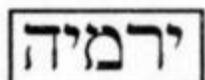
their occurrences given. However, the-eight defective forms found in this additional list of books are located in Judg. 2:1; 2 Kgs. 17:13; Jer. 35:15; 44:3; Ezek. 36:28; 47:14; 2 Chr. 13:12; 29:5. Mm 1586 supplies the additional information that all occurrences of this form in the book of Ezra are written defectively. Two such forms are found in Ezra 8:28 and 10:11.

Reference source: E-S, p. 4, #1001-1002.



Abbreviation for "M77."

Example: Gen. 1:2 'li8111]nl~t~Klt]~7~1tU"7~7]~n[Mpto□" "R11Mn: "One of 8 occurrences of M7-11, 2 of which have this form (with prefixed vav), and all references (to the divine Spirit) in Samuel read 1711 =759:, with 5 exceptions, which read MM' MI." [Mm lacking] The only clarification BHS gives for this rather extensive Mp note is to cite (at the bottom of page) 2 Chr. 24:20 as the only other reference to □'i75X17111 (prefixed vav). To find the remaining references to M'iCi7g1711 one must look at other Masoretic lists or search out the references in a concordance. Fortunately, Ginsburg gives most of the data called for in lists he collected from various sources. In one list (11:572, #240), the eight occurrences of 0'il7111f~K are located in Gen. 1:2; 41:38; Exod. 31:3; 35:31; Num. 24:2; Ezek. 11:24; 2 Chr. 15:1; 24:20. The second part of this list gives the Samuel occurrences as 1 Sam. 10:6; 16:13,14; 19:9; 2 Sam. 23:2. Ginsburg's list throws no new light on instances of 0'l'791711 in Samuel. Even-Shoshan lists these occurrences as 1 Sam. 10:10; 11:6; 16:15,1 6, 23; 19:20, 23 (p. 1065, #175-181). Ginsburg also gives the two occurrences of □'X17111 in list #244 on p. 572, which concurs with the information given in BHS in the note to Gen. 1:2. Cf. Mynatt, pp. 91-92, #90.



"The book of Jeremiah."

Example: Gen. 43:19 [Mpton'tv]'nI11:),7ii'n`l'1it,Dty,□'~~7t]~7~1a' "One of 13 occurrences of Il'Mt.U (or n'TtL) and this phrase always has this form in Kings, Isaiah, and Jeremiah, with 11 exceptions (r'l'~~1Z or [Mm 324]. The other 12 passages are listed as Num. 2:34; Judg. 9:18; 2 Sam. 1:12; 2:4, 11; 14:9; Ezek. 13:5; 39:29; Est. 8:2; 1 Chr. 17:17; 2 Chr. 23:18; 26:21. The 11 (withn""ItX) exceptions found in Kings, Isaiah, and Jeremiah (plus the Book of the Twelve Prophets, as indicated in Ginsburg, 1:66, #544) are listed as 1 Kgs. 14:10; Isa. 2:3; Mic. 4:2; Isa. 29:22; Jer. 33:14; 35:2; 37:16, 18; Zech. 5:4 (2x); Mal. 3:10.

ישעיה

"The book of Isaiah."

Example: 2 Sam. 13:39 [Mpto□fl]711:)7-M.UV~:)lrlM1 "One of 6 occurrences of Drl; with patah in the final syllable, and all occurrences of this word in Isaiah are like this" [Mm 1775]. The other five occurrences are listed as Ezek. 32:3 1; Amos 7:3, 6; Jon. 3:9; Zech. 1:17. No indication is given of occurrences of this word in Isaiah. A concordance search yields these passages: Isa. 49:13; 51:3 (2x); 52:9.

Reference sources: E-S, p. 754, #63-66; Ginsburg, 11:278, #187.

י ש ת

" O"71n1 m,nm I fr1" Abbreviation for (Joshua, Judges, Psalms).

Example: Gen. 47:3 [Mpto1]'nl~~i]i7Ill:)-7lto "One of 8 occurrences of this word written plene (with holem-vav) and all occurrences in Joshua, Judges, and Psalms are also written plene, with one exception." Note that some of the forms included here also have prefixes [Mm 346]. The other seven occurrences are listed here as being found in Jer. 3:24, 25; 14:20; 16:19; 1 Chr. 12:18; 2 Chr. 29:9; 34:21. The exception to the plene writing in Psalms is found in Ps. 22:5 (1]'n).

Reference source: For a parallel Mm list, see Ginsburg, 1:20, #44, and IV:18, #44.

יתיר

"Superfluous, extra," usually applied to letters of the alphabet. Cf. Hebrew 7'.

Examples:

a)2Sam.10:9[Mpto1M771'n`7 "One of 4 occurrences of a superfluous which is not to be read" (i.e., not to be pointed) [Mm1754]. The four occurrences are as follows:

- | | |
|-------------------------|-------------|
| (1) בִּישָׁרְאֵל | 2 Sam. 10:9 |
| (2) בְּבַיִת יְהוָה | 2 Kgs. 22:5 |
| (3) בְּבַיִת הַפְּקֻדֹת | Jer. 52:11 |
| (4) וּבַתְּרֵבֵית | Prov. 28:8 |

b) 2 Sam. 16:2 [Mp to וְלִהְלֶחֱם ל יתיר ל] “One of 4 occurrences of a superfluous ל” [Mm 1794]. The four occurrences are as follows:

- | | | |
|-----|-------------|-------------|
| (1) | וְלִהְלֶחֱם | 2 Sam. 16:2 |
| (2) | עָלַיִן | Dan. 4:4 |
| (3) | עָלַיִן | Dan. 5:8 |
| (4) | עָלַת | Dan. 5:10 |

c) Num. 13:9 [Mp to אֶת־רְפוּאָה ס יב יתיר א] “One of 12 occurrences of a superfluous א at the end of a word” [Mm 907]. The other eleven occurrences are as follows:

- | | | |
|------|-----------------------------------|--------------|
| (1) | הִקְלִיאוּ | Josh. 10:24 |
| (2) | הִקְלִיאוּ | 1 Sam. 17:17 |
| (3) | אָבוּא | Isa. 28:12 |
| (4) | רְצוּא | Ezek. 1:14 |
| (5) | וְאֶת־קִיָּהּ (ק = וְאֶת־קִיָּהּ) | Ezek. 41:15 |
| (6) | דָּם־נִקְיָא | Joel 4:19 |
| (7) | דָּם־נִקְיָא | Jon. 1:14 |
| (8) | אֶרְעָא | Dan. 2:39 |
| (9) | נִגּוּא | Dan. 3:29 |
| (10) | יְפוּא | Ezra 3:7 |
| (11) | וְשִׁי־צִיָּא | Ezra 6:15 |



"20."

Examples:

- a) Gen. 29:22 [Mpto9bi'1]11M71Mi1n "There are 20 occurrences of this form, 5 of them in the Pentateuch" [Mm 4234]. The references are Gen. 29:22; 42:17; 49:33; Num. 11:24; 21:23; Josh. 24:1; Judg. 3:13; 11:20; 2 Sam. 10:17; 12:29; 1 Kgs. 10:26; Hab. 1:9; 2:5; 1 Chr. 15:4; 19:17; 23:2; 2 Chr. 1:14; 28:24; 29:20; 34:29. Cf. the interesting variation on the Mp notes in Gen. 29:22; Josh. 24:1; Judg. 3:13; 2 Sam. 10:17; 1 Kgs. 10:26; Hab. 1:9; and 1 Chr. 15:4.
- b) Exod. 19:11 [Mpto□1'~] "There are 20 occurrences of this form" [Mm 875]. The references are Exod. 19:11; 29:36, 38; Num. 7:11 (2x); 28:3, 24; Jer. 37:21; Ezek. 4:10; 30:2; 43:25; 45:23 (2x); 46:13; Joel 1:15; Mal. 3:17; Est. 3:14; 8:13; 1 Chr. 26:17 (2x). The more commonly used form is □1':I (cf. Gen. 1:18; 2:2; etc.). The purpose of this Mp note is to safeguard the minority reading.



"21." The number letter :), "twenty," followed by the first nine number letters to make the numbers 21 (1!IC) through 29



"Here." See MM].

Example: 1 Sam. 13:19 [MptoMKIT1'S'n'-,7In710E)TIn'iTT Mot]T171M (Qere)1"1nX
"The form '1nK is written with a defective shureq, but should be read with a plene shureq (11~~t). This is one of seven verses of fifteen words each, seven words from here (i.e., before the Ketiv/Qere word), and seven words from here (i.e., after the Ketiv/Qere word)" [Mm 1594]. The 7 verses are given as 1 Sam. 13:19; 30:24; Jer. 33:8; Ezek. 45:5; Ps. 17:14; Job 42:16; Dan. 11:39.



"The same as, like, equal to." See x1101. This word is frequently prefixed with the inseparable relative pronoun 7(1110'1), as in the examples given below. Common compounds and phrases using the word are Tfl:) "like it," 77TI--) "like them," and 1111:)Il'i71 "and there is no other like it."

Examples:

- a) Gen. 31:32 [Mp to יְחַיֶּה] “This form occurs 18 times (as a *plene* form with final ה, and standing alone) and in combination with the infinitive absolute חַיֵּה (or חַיֶּה), it also has the *plene* form” [Mm 107]. The 18 occurrences of יְחַיֶּה (standing alone) are Gen. 17:18; 31:32; Exod. 19:13; Num. 24:23; Deut. 8:3 (2x); 2 Sam. 1:10; 2 Kgs. 10:19; Ezek. 18:13, 22; 33:19; 47:9; Hab. 2:4; Ps. 89:49; Prov. 15:27; Eccl. 6:3; 11:8; Neh. 2:3. (A slightly different list is given in Ginsburg, I:485, #173.) Ginsburg (IV:384f., #173) suggested that the purpose of this Mp note was to exclude the two instances where the textual reading (*Ketiv*) is also יְחַיֶּה, while the Masoretic correction (*Qere*) is יְחַיֶּה (cf. Jer. 21:9; 38:2). The combination of the infinitive absolute followed by the Qal imperfect of יְחַיֶּה occurs in Ezek. 3:21; 18:9, 17, 19, 21; 33:15, 16.

Reference source: E-S, p. 362, #3-11.

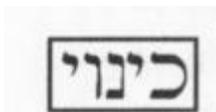
- b) Gen. 3:10 [Mp to אֶאֱנִי] “One of 8 occurrences of אֶאֱנִי, accented on the next to last syllable (מַלְעִיל), and all occurrences of this word accented with *zaqef*, *'atnah*, or *sof pasuq* are also accented מַלְעִיל, with one exception (Job 33:9, where the accentuation with *'atnah* is מַלְרַע, i.e., on the final syllable)” [Mm 1571]. The remaining seven occurrences of accented '7D~n (besides those marked by *zaqef*, *'atnah*, or *sof pasuq*) are found in Exod. 4:10; Judg. 17:9; 1 Sam. 9:21; 30:13; Amos 7:14; Ruth 3:13; 2 Sam. 3:8.



"Thirty." '7, the regular symbol for a hapax legomenon, is not employed by BHS to represent "thirty." However, 31-39 are represented by KLJ,~LJ,~~, etc.

Examples:

- a) Gen. 8:10 [Mp to ןַיִסֶּף] כי "This form occurs 30 times (in the Bible)." [Mm lacking] Since the Leningrad Codex provides no list for this Mp note, the 30 references must be ascertained from other sources. Ginsburg is not helpful, since this is not one of the lists he collected. Only Frensdorff (p. 85) offers assistance, with this terse entry: ןַיִסֶּף ןַיִסֶּף ז' מלא וחד ויאסף כתיב ושאר׃ "The word ןַיִסֶּף occurs 7 times with full *holem-vav*, and ןַיאֶסֶף is written once, and the rest are written (with the defective *holem*) as ןַיִסֶּף." Even-Shoshan lists the seven occurrences of ןַיִסֶּף, the one occurrence of ןַיאֶסֶף, and twenty-two occurrences of ןַיִסֶּף (p. 475, #141–70). The sum total of all of these is thirty, the number indicated by the Mp note. This shows clearly that the Mp note was intended to encompass all occurrences of these three forms.
- b) Deut. 32:51 [Mp to ןַאוֹתִי] כי מל' ול' בתור' ןַאוֹתִי "The form ןַאוֹתִי occurs 30 times with a full *holem-vav* (rather than ןַאוֹתִי), and this is the only such occurrence in the Pentateuch" [Mm 1238א]. The full list is given, along with the additional information that all occurrences in Joshua and Judges are also written *plene*, with two exceptions (Josh. 14:7; Judg. 9:15). The forms written defectively (ןַאוֹתִי) are far more frequent in the Bible than those written *plene*. The Mp note safeguards the minority reading.



See



"Every, all, each, always."

Examples:

- a) Deut. 32:13 [Mp to ןַאֲרֶץ] יד' קמ' וכל' אתנח' וס' פ' דכות' ב' מ' ד' ןַאֲרֶץ "One of 14 occurrences of ןַאֲרֶץ (accented either with *zaqef*, *segholta*, or *revia*', none of which normally functions as a pausal accent), a pausal form with *qamets* in the tone syllable. All occurrences of this word accented with the pausal '*atnah* or *sof pasuq* (*silluq*) also have *qamets* in the tone syllable, with 4 exceptions (where the vowel in the tone syllable remains *seghol*)" [Mm 1234]. The remaining 13 forms are found in Isa. 14:9, 21; 33:9; 44:23; 49:13; 51:13, 16; 52:10; Jer. 9:18; 16:19; 31:8; Zech. 12:1; Ps. 44:4. There are 48 instances where the pausal form r7x is accented with '*atnah* and 49 where it is accented with *sof pasuq* (*silluq*). Mm 1234 lists the four exceptions (where even with '*atnah* or *sof pasuq* the vowel in the tone

syllable remains seghol) as Pss. 35:20; 48:11; Prov. 30:14, 21.

Reference sources: Ginsburg, IV: 129, #1097; E-S, p. 113, #127ff.

- b) Num. 4:48 [Mp to אֲשַׁמְנֶתָּה בְּמֵאָז] "This word is always written with a defective *holem* in the Pentateuch, and all other occurrences in the Bible are likewise defective, with one exception." [Mm lacking] The one exception (וַיִּשְׁמְרֶנָּה) is found in 1 Chr. 29:7.



"The act or state of being completed, finished, spent, vanquished (from the verb In essence, the term calls attention to the verbal form in some form, as in the following

example.

Example: Deut. 28:32 [Mpto אֲשַׁמְנֶתָּה בְּמֵאָז] "There are 3 occurrences of some form of the verb (אֲשַׁמְנֶתָּה), followed by the preposition בְּמֵאָז." [Mm lacking] While the Leningrad Codex lacks a listing of these three occurrences, such a list can be found in Frensdorff (p. 100), and in Ginsburg, 11:45, #321. The references are Deut. 28:32; 1 Sam. 25:17; Est. 7:7. This can be verified by checking the Mp notes in BHS for each of these references.



Also in 1 Sam. 25:17 and Est. 7:7. "Kidneys," pointed n't-if.

Examples:

- a) Gen. 18:17 [Mp to הַמְכַסֶּה] "One of two occurrences of this verb form (though with a slightly different meaning, the הַ of the first being the sign of the interrogative, and the second the definite article, cf. Ps. 147:8). (In addition to this), all references to covering the kidneys involves the same verb form." [Mm lacking] The two references can be found in Ginsburg, II:49, #397. A concordance is necessary for locating the other references to covering the kidneys (cf. E-S, p. 554, #66–72, 74).

b) Gen. 19:15 [Mp to וְאֵת־שְׁתֵּי דְכוּתֵי הַכְּלִיִּית שְׁתֵּי וְכֹל וְאֵת שְׁתֵּי הַכְּלִיִּית], and in all instances where וְאֵת שְׁתֵּי stands before הַכְּלִיִּית, it has this same form" [Mm 124]. The six occurrences of וְאֵת־שְׁתֵּי (or וְאֵת־שְׁתֵּי) before a noun other than הַכְּלִיִּית are Gen. 19:15; 32:23; Exod. 28:25; 39:18; 1 Sam. 30:18; Ezek. 35:10. Ginsburg (IV: 159, #1413) lists nine instances where TIV) MKI is followed by Exod. 29:13, 22; Lev. 3:4, 10, 15; 4:9; 7:4; 8:16, 25. Ginsburg observes that the purpose of this Masoretic note was to safeguard the minority, i.e., the six passages where this combination is followed by a noun other than T'7 . An additional purpose was to distinguish this combination from occurrences of rliU fl(without1), which is more common. [Cf. also Mm 669.]

כַּמְתַּפּוֹס

A mnemonic device giving the correct order of the abbreviated words. Cf. 1n'0 for a discussion of this type of note.

Example: Exod. 33:2 [Mpto'O1O'i71..')y]0~]0IMrlM10'0 "The sign for the correct order of words is `the Canaanites'), 0(`IMMM `the Amorites'), Il ('F1177 `the Hittites'), M('T1>]il `the! Perizzites'),1('1177 `theHivites'), `the Jebusites')."

כַּמְתַּפּוֹסוֹ

A mnemonic device giving the correct order of the abbreviated words. Cf. 1t2'0 for a discussion of this type of note.

Example: Josh. 11:3 "The sign for the correct order of words is 0(1:y]:-)71`the [Mpto'117i..'=-77]10EI1t]01]'01Canaanites'),n('1Mi!iil `the Amorites'), P('Ifn1 `the Hittites'), `the Perizzites'), 0('01O'7 `the Jebusites'), I('117ii `the Hivites')."

כָּן

"Thus, so, in this form, after this manner." Often appears in the combination Inn (n"n), "written thus." This term is frequently used with reference to words with two plene/defective issues, calling attention to the spelling in both cases, as in example "a" below.

Examples:

a) Judg. 21:21 [Mp to כַּן [שִׁילּוֹ] גַּ כַּת “One of 3 instances of this form written thus, i.e., with *hireq-yod* and *holem-vav*” [Mm 2489]. The three references are Judg. 21:21 (2x); Jer. 7:12. The same list is found in Ginsburg, II:619, #360. The most common form this word takes is שִׁלּוֹה (cf. Josh. 18:1). The Mp note safeguards the minority reading.

b) Isa. 9:2 [Mp to לֹא בְלִישׁ [לֹא] “One of 17 instances where לֹא, written thus, has the meaning of לֹ” [Mm 1795]. The references are Exod. 21:8; Lev. 11:21; 25:30; 1 Sam. 2:3; 2 Sam. 16:18; 2 Kgs. 8:10; Isa. 9:2; 49:5; 63:9; Pss. 100:3; 139:16; Job 13:15; 41:4; Prov. 19:7; 26:2; Ezra 4:2; 1 Chr. 11:20.

כנגד

"Matching" or "corresponding." Prefixed preposition D, plus ;1 (cf. Gen. 2:18, 20).

Example: Ps. 136:1 [Mp applies to the entire verse] -7=71CE)1D1~'X "These 26 verses (are divided into) corresponding halves."

כנוי

"Nickname, surname, descriptive name, patronymic name." Also, '1:'Z(Ps.105:9;Jer. 33:26).

Example:Jer.33:26(surname,patronymicname)[Mptoj1TD']7fl2"1]'01 "There are 4 occurrences of 7r70 written as a nickname for 17MV" [Mm2659]. The other three references are Amos 7:9, 16; Ps. 105:9. It is possible that the substitution of fD for in these four passages is a cryptic reference to ~7~11tD'(O7IJ'), the one who succeeded 7n' (cf. the LXX rendering of these four passages).

כף

""The letter kaf,;)." "

Example: Dan. 10:19 [Mp to 11=,701]90'7 "Occurs once spelled with kaf." This word occurs three more times spelled with 0(cf.110"701 in 10:15), and all of them are, coincidentally, in the book of Daniel (8:18; 10:11; 10:15). The three occurrences spelled with 0 have the Mp note and thus, the minority occurrence with 0 is protected by its own note.

כפתוי דשמשון

"The subduing (cf. Hebrew 7=) of Samson." (Most authorities prefer "The binding of Samson.")

Example: Gen. 42:24 [Mpto'10X11]x110"1JIMV7'1r1M0~Ol'7 "This is the only time (in the Pentateuch) that a form of the verb 70K appears with hatef-seghol written beneath the X; but throughout the record of the binding of Samson (Judg. 15:10,12,13) the 9 is pointed with hatef-seghol." [Mm lacking] Ginsburg (IV:121, #1020) explains the meaning of this Mp note. Otherwise, it would be difficult to decipher. Even-Shoshan lists all the forms of -ION written with a hatef-seghol under the X (p. 99, #1, 3, 7, 46, 55, 62, 63).

כת

"Written," i.e., in a certain manner. Abbreviation for but not to be confused with "the Writings," the designation for the third division of the Hebrew Canon. The Masorah Parva of BHS avoids confusion by using only the abbreviated form (fl) for "written," and the full form for "the Writings" (cf. =tbelow).

1) Written with (or without) a certain letter or word.

Examples:

- a) Lev. 11:43 [Mp to וְנִשְׂמַתְּם בְּלִישׁ אֹלְ כַת חֶסֶא "One of 9 words (in the Pentateuch) written without an (expected) א (i.e., וְנִשְׂמַתְּם, cf. Ezek. 20:43), and this is the only occurrence of this particular form" [Mm 922]. The nine references are Gen. 20:6; Lev. 11:43; Num. 11:11; 15:24; Deut. 11:12; 28:57, 59; 32:32; 34:6.
- b) 1 Sam. 19:22 [Mp to אִיפֹהּ] כַת הַ "One of 10 occurrences of this word written with a final ה (instead of the more frequent אִפֹּא or אִפֹּ) [Mm 1750]. The references are Gen. 37:16; Judg. 8:18; 1 Sam. 19:22; 2 Sam. 9:4; Isa. 49:21; Jer. 3:2; 36:19; Job 4:7; 38:4; Ruth 2:19.

Reference source: E-S, p. 49 (i7VX), #1-10; p. 101(1Z1MM or t1!I), #1-15.

2)1:1:1--), "written thus," cf. p.

3)17;"I"1n.), "written but not read," i.e., not pointed (supplied with vowels).

Example: Ezek. 48:16 [Mp to חמש חד מן ח כה ולא קר] "The word חמש is one of 8 words which are written but not to be read" [Mm 2752]. The references are 2 Sam. 13:33; 15:21; 2 Kgs. 5:18; Jer. 38:16; 39:12; 51:3; Ezek. 48:16; Ruth 3:12. See Chapter 3 for a discussion of this phenomenon.

4)-----171-----M, "written (thus), but read (thus)." This formula indicates places where a consonantal form in the text has been judged to be incorrectly written and has been corrected on the adjacent margin, in which case the intended pronunciation of the form on the margin has been indicated by the vowels supplied to the form in the text. In critical terminology, the supposedly corrupt form appearing in the text is called the Ketiv, while the proposed marginal emendation is known as the Qere, indicated by 7 placed beneath the emendation. The Ketiv/Qere combination is referred to often in the critical apparatus at the bottom of the page in BHS (cf. Gen. 33:4a; Exod. 16:2a; Num. 1: 16a; Isa. 29:11a; Job 41:4a; 42:2a, 10a). Note that in the critical apparatus in Isaiah, Q is written differently when it is the abbreviation for '17 (Q, Qere) and when it refers to the Qumran scroll of Isaiah (Qa), (cf. Isa. 10:32a; 25:10a; 28:15b; 55:13a; 56:10a).

Examples:

- a) Gen. 30:11 [Mptol]'1f11717717~'Mn-) 'it1M77 (Qere) `1aKI The Ketiv, "א, is here emended to the Qere, א, which should be pointed with the vowels of the Ketiv, i.e., as'7a RM, meaning "Fortune has come!" The accompanying Mp note reads: "One of 15 textual forms written as one word but to be read as two." [Mp 214] The 15 references are Gen. 30:11; Exod. 4:2; Deut. 33:2; Isa. 3:15; Jer. 6:29; 18:3; Ezek. 8:6; Pss. 10:10; 55:16; 123:4; Job 38:1; 40:6; Neh. 2:13; 1 Chr. 9:4; 27:12.
- b) Exod. 21:8 [Mp to לו חד מן ח כה כן] (Qere) לו The Ketiv, לו, is emended to the Qere, לו, "to him, his." The accompanying Mp note reads: "One of 17 forms written as לו, (but to be read as לו)" [Mm 1795]. This group of emendations has special significance for interpretation. The 17 references are Exod. 21:8; Lev. 11:21; 25:30; 1 Sam. 2:3; 2 Sam. 16:18; 2 Kgs. 8:10; Isa. 9:2; 49:5; 63:9; Pss. 100:3; 139:16; Job 13:15; 41:4; Prov. 19:7; 26:2; Ezra 4:2; 1 Chr. 11:20.



A mnemonic device giving the correct order of the abbreviated words. Cf.1=0 for a discussion of this type of note.

Example: Josh. 3:10 [MptoCnMin "The sign for the correct order of words is 'Ol~'1..

(1W1=7 `the Canaanites'), 1n'oIl('x11717`theHittites'),1('71 `the Hivites'), E)(`T-MM `the Perizzites'), ('ta11i `the Gergashites'), n('1bit `the Amorites'), 0('O=r! `The Jebusites')."



Abbreviation for 1'01D (cf. Hebrew O'01n0). "The Writings," the third division of the Hebrew Canon (Ps., Job, Prov., Ruth, Song of Songs, Eccl., Lam., Est., Dan., Ezra, Neh., 1-2 Chr.).

Examples:

a) Ps. 139:21 [Mpto1Z*i7]M'r~M6 "There are 9 occurrences of this word pointed with a full holem-vav in the Writings" [Mm 36641. The references are Ps. 139:21; Prov. 14:22; Ruth 2:8, 9; Est. 10:2; Ezra 9:14; Neh. 5:9; 13:18, 26. The more common form in the Writings is ;•ti, which is found 46 times (cf. E-S, p. 581, #5003-49). The Mp note protects the minority reading.

b)Exod.25:18 [MptoC'M1:10't]0~0O'I101X'0]'701Or7II'-I11!t~0 "All occurrences of this word in the Pentateuch are written defectively (qibbutz instead of shureq), while all occurrences in the Prophets and Writings are written plene (shureq instead of qibbutz), with 12 exceptions (which are written defectively)" [Mm 543]. Only the 12 exceptions (written defectively) are listed. They are 1 Sam. 4:4; 2 Sam. 6:2; 1 Kgs. 6:25,27; 8:7; 2 Kgs. 19:15; Isa. 37:16;

Ezek. 10:1, 2, 3, 7, 8. All these references are in the Prophets.

Reference source: E-S, p. 561, # 28-91.

c)Deut.31:30 [Mptoif110!::~=InOO7171KIM77' fl77 "There are three occurrences of this phrase, one in the Pentateuch, one in the Prophets, and one in the Writings" [Mm 4256]. The other occurrences are 2 Sam. 22:1 (Prophets), and Ps. 18:1 (Writings).



A mnemonic device giving the correct order of the abbreviated words. Cf. 10'0 for a discussion of this type of note.

Example: Exod. 13:5 [Mp...]'I~]0~]0101110'0 "The sign for the correct order of words is `the Canaanites'), I'1('rInif `the Hittites'), M ('1MK7 to'010'i0t(']y]0i `the Amorites'),1 ('1flf `the Hivites'), 0('0=77 `the Jebusites')."

כתמפוס

A mnemonic device giving the correct order of the abbreviated words. Cf. 11Y0 for a discussion of this type of note.

Example: Judg. 3:5 [Mpto'01:7.' :D=-7]01Cnr1V0 "The sign for the correct order of words is `the Canaanites'), 17 ('r1P17 `the Hittites'), 0' C7=7 (']y]Oif `the Amorites'), ('11~if `the Perizzites'), 1 ('lni i `the Hivites'), 0 ('010'1 `the Jebusites')."

כתמפסג

A mnemonic device giving the correct order of the abbreviated words. Cf. 10'0 for a discussion of this type of note.

Example: Neh.9:8[Mpto'iUa1a7t..~w»~];0MMM:1r~'o "The sign for the correct order of words is (']y]Oij `the 0('0107 Canaanites'), 11('11n71 `the Hittites'), 0`the Amorites'), nrT `the Perizzites'), 'the Jebusites'), ('=7a-M `the Girgashites')."

כתפסעאצמ

A mnemonic device giving the correct order of the abbreviated words. Cf. 10'0 for a discussion of this type of note.

Example: Ezra 9:1 [Mptl..']y70,I]n1:RU0M11 "The sign for the correct order of words is to`V](11y]Oif `the 1n'0Canaanites'), 11('11niM `the Hittites'), n ('1"1pil `the Perizzites'), 0('010'7f `the Jebusites'), (']byi7 D `the Ammonites'), X (';Knil `the Moabites'), ~(I-)=it `the Egyptians'), n('`l~]I7 `the Amorites')."

Inseparable preposition, meaning "to, for, by, before, according to."

Examples:

- a) Isa. 63:9 [Mp to **וּמְלֹאךְ**] “One of 2 occurrences of this form written with final *patah* (instead of the ordinary **מְלֹאךְ**, with *qamets*), but all occurrences which are followed by the Tetragrammaton (יהוה) are also like these (with final *patah*)” [Mm 3187]. The other occurrence with final *patah* is found in Mal. 3:1. Similar occurrences followed by יהוה are too numerous to list (cf. E-S, pp. 658f., #50ff.). This Mp note safeguards the minority reading, since the instances of **מְלֹאךְ** are also quite numerous.
- b) Gen. 8:18 [Mp to **וַיִּצְאֵנָה**] “10 occurrences of this combination of accents.” Mm 3661 identifies the note as referring to **מַאֲיֵלָא לְאַתְנַחְתָּא**, “*ma’yela* before *’atnah*.” The references are Gen. 8:18; Num. 28:26; 2 Kgs. 9:2; Jer. 2:31; Ezek. 7:25; 11:18; Ruth 1:10; 2 Chr. 20:8; Dan. 4:9, 18.
- c) Job 3:5 [Mp to **וְתִשְׁכַּן**] “This form is pointed with *qamets-hatuf* in the final syllable, according to the Ben Asher tradition” [Mm 3302]. The Ben Naphtali tradition reads **תִּשְׁכַּן**. Cf. Ps. 62:4.



"Unique, occurs only once." Abbreviation for rl~(ITsXI).

Examples:

- a) Lev. 11:43 [Mpto **□rInt:0:1**]Vt0~1XORI100 "One of 9 words (in the Pentateuch) written without an (expected) ; (instead of **□r1W0=1**, as in Ezek. 20:43), and the only occurrence of this particular form" [Mm 922]. The other eight forms are found in Gen. 20:6; Num. 11:11; 15:24; Deut. 11:12; 28:57, 59; 32:32; 34:6.
- b) Gen. 19:2[Mpto']'TX]~ "This is a unique form, occurring only once (with *patah-yod* ending)." [Mm lacking] The *patah-yod* ending indicates the one instance where this word has a non-sacred usage. Elsewhere, it is pointed with a *qamets-yod* ending ('r1), and always refers to God. The latter form is found some 425 times. The Mp note safeguards the minority reading.
- c) Lev. 19:3 [Mp to **וְאָבִיו וְאִמּוֹ**] “This is the only time this phrase occurs in this order; elsewhere in the Bible the order is always **אָבִיו** before **וְאִמּוֹ**.” [Mm lacking] For the ubiquitous phrase **אָבִיו וְאִמּוֹ**, see Gen. 2:24; Exod. 21:15; Lev. 20:9; etc.

Reference source: E-S, pp. 2f.



"No, Not." This is the particle of negation, l'ir7 in Hebrew. In Masoretic notes, it is used much like it is used in the Hebrew text. Thus, in example "a," 1Z'7 simply negates an element of the note. At other times, as in example "b," K'7 is cited as an element from the text, much like any other word cited by a Masoretic note.

Examples:

- a) Num. 35:15 [Mp to שְׂרָאֵל יִבְנִי קִדְמוֹת בְּרֵפֶף מִלֵּין רֵפֶף בְּ קִדְמוֹת [לְבַנֵּי יִשְׂרָאֵל] "Four verses in which there are 4 words at the beginning of a verse, the first 2 not including ו and the last two including ו" [Mm lacking, Mp sub loco]. See Mynatt, p. 175, #223.
- b) Deut. 11:2 [Mp to 17] X~X~710MTt3 "Forty-seven verses in which there are three occurrences of K~." [Mm lacking]

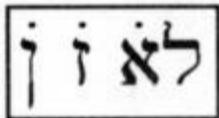


"31." Because t7 is widely used to mark phenomena that occur only once, it is never used in the Masorah of BHS to represent the number 30. However, 31 is written as 1!7, 32 as 0j , 33 as a~; etc. The designation for 30 is '0 (i.e., 20 + 10).

Example: 1 Kgs. 13:12 [Mpto-'N] X~ "The word IN occurs 31 times (in the Bible)."

[Mm lacking] A list of occurrences can be found in E-S, p. 44.

Reference source: Mynatt, pp. 36-37, #12.



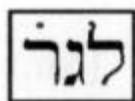
See TX.



"At the end, last, following" (as one accent following another). The preposition prefixed to 1117N.

Example: Lev. 5:2 [Mp to 117X~ 3100NO "One of 11 combinations of accents where

pashta stands after yetiv (i.e., the accent pattern is yetiv-pashta)." [Mm lacking] In this example, the term -1779'7 refers to one accent following another. Literally, the Mp note says, "one of 11 occurrences with this accent following" (i.e., one of 11 instances where pashta follows yetiv). This note safeguards these 11 occurrences from other accent patterns, such as pashta-yetiv (which is more common) or mehuppak-pashta (which is practically indistinguishable from yetiv-pashta because of the same signs). See Yeivin, p. 199, for a discussion of yetiv and the various sequences mentioned above. The list of occurrences is given in Ginsburg, 1:628, #141; IV:436, #141. The references are Lev. 5:2; Deut. 1:4; Isa. 5:24; 30:32 (Mp sub loco); Jer. 14:14; 16:12; 22:30; Dan. 2:10; 7:27; Ezra 6:8; 9:4. (The reader needs to be aware of an error in BHS. In Jer. 14:14, the Mp note JJC= R' 771' is matched with O'IVttU9'7. Instead, it should be matched with 17SU □'1Z=1, which occurs earlier in the verse. The accent iZ'n'ni?~tn pattern for the combination is mehuppak-pashta. The mehuppak and yetiv use the same symbol; the position of the symbol in relation to the word determines which accent is intended, but this is not always readily apparent in BHS, cf. BHK in Ezra 9:4 71fin. See Yeivin, p. 199, for a discussion of this example.)



Abbreviation for i7M1*. "The accent legarmeh, consisting of munah (placed on the stressed syllable of the word) and paseq (placed after the word)."

Example: Dan. 3:2 [Mp to IX']5-)1MU'i'1XL? tU]_=t7]-I:' bJM "One of 2 occurrences of a word accented with legarmeh, where legarmeh is followed by and subordinate to the disjunctive accent pazer, placed on the following word." This interpretation of the intention behind this Mp note is based on the information supplied by Yeivin (pp. 214ff., #279). While Mm 2801 cites Ezek. 9:2 as one of the two passages accented by legarmeh, the pazer in this case occurs on the word preceding the legarmeh. Yeivin cites as an alternative to this Neh. 8:7, where legarmeh precedes pazer, as is the case also with Dan. 3:2. Yeivin's view, therefore, is to be preferred. The reader of BHS should be warned: in BHS there is an additional circule joining U]=±' n*ti and thus implying that the Mp note applies to the three-word phrase; this appears to be an error. (Cf. Yeivin, p. 215.)



Abbreviation for Alternate form: Often used with the prefixed preposition :1, as i1tU~,1tU"7,X]tU'~.

1) "Language," literally, "tongue."

Examples:

a) 2 Kgs. 20:3 [MptoM-M] t11:'i MIn-IN JI& ~:lC"1 X7:1MIt1 "One of six cases where if]M is written with final i'1 (instead of the more frequent]~I, cf. Gen. 50:17; etc.) and all occurrences of this word at the beginning of a verse, as well as all forms in the Aramaic language, are written likewise (i.e., with a final 7, cf. Dan. 2:8; etc.)" [Mm 2169].

b) Ps. 61:8 [Mp to קדש] לַ לְשׁוֹן "The only occurrence of לַ in the holy language (i.e., Hebrew)."

2) "Form."

Examples:

a) Num. 13:22 [Mpto;•It'1] =1711cv5-*)'=on "One of 8 cases where it is wrongly suggested that a plural form should be substituted for the singular" (1N:111 for 9:1'1, to be in agreement with the plural subject). The Mp was placed here to protect the more difficult reading. Cf. Yeivin, pp. 62ff. [Mm lacking]

b) Jer. 17:17 [Mp to מְחַסֵּי] הַ רַפִּי בְּ מִנְהַ בְּלִישׁ וְכָל אַחְסָה דְכוּתָּ בְּ מֵ אֶמְחַסֵּי "One of 8 cases where a form of the verb חסה occurs with composite sheva (ֿ) under the guttural ח, two of which have this form (i.e., מְחַסֵּי, cf. Ps. 71:7), and all occurrences of אַחְסָה have a composite sheva (ֿ) under ח, with one exception" (אַחְסָה, Ps. 57:2) [Mm 3046, 3278].

3) "Meaning."

Examples:

a) Gen. 46:21 [Mptotg11]]tD'~'1n: "The form ti'i11 appears (only) twice, (and) with two (different) meanings" (in Gen. 46:21, it is the personal name "Rosh"; in Lam. 3:19, it means "wormwood") [Mm 343].

b) Exod. 15:23 [Mp to מְרִתָּה] בְּ בַתְרִי לִישָׁן מְרִתָּה "The word מְרִתָּה occurs twice, with two meanings" (in Exod. 15:23, it means "to Marah"; in Jer. 4:17, it means "she has rebelled") [Mm 479].

לִית

Abbreviation for 71'KX~. Cf. ~. "There is not, there is none."

Example: Exod. 20:13 [Mpto~t'7] Il'r7~7101t] 771Xi7XIW7X5 710Mn 'K~111Z~110
 "One of 8 verses where appears 4 times (in this case, in verses 13, 14, 15, and 16, which are treated as if they were only one verse); and this is one of 22 verses in which there is neither a vav nor a yod' [Mm 3132; Mm 878]. The eight verses with the fourfold 1!7 are listed in Mm 3132 (Exod. 20:13; Lev. 19:20; Jer. 42:14; Ezek. 16:4; 18:6; 31:8; Zeph. 3:2; Zech. 11:16); the 22 verses lacking both vav and yod are given in Mm 878. Regarding the verse divisions in Exod. 20, see Mynatt, p. 252.



According to, in accordance with." Preposition `7 prefixed to!'D.

Example: Zeph. 1:1 Sn][Mpto77 70& In-7m "One of 3 occurrences of i T17TfT (instead of 11'7T7), according to Masorah gedolah (Mm), and one of twelve occurrences, according to the Masorah qetanah (Mp)." This is a rather convoluted entry which is nowhere found in L itself. Weil has used this Mp note in order to draw attention to different data found throughout L. The note tells us that the word if'?Ti7 occurs 12 times according to the Mp. Nine of the occurrences have no prefixes: 2 Kgs. 18:1, 14 (2x), 15, 16 (2x); Zeph. 1:1; Prov. 25:1; Neh. 10:18. Three of the occurrences have prefixes: 1 Chr. 3:23 (with vav) and 2 Kgs. 18:10 and Neh. 7:21 (with lamed). Each of these occurrences has either the Mp note cited above or the shorter note .' matched with it in BHS.

Mm 3125 gives the occurrences in a different formulation. It lists three occurrences (Zeph. 1:1; Prov. 25:1; Neh. 7:21) and then draws attention to most of the rest by stating that all of the occurrences of this name from 2 Kgs. 18:1-17 are spelled in the same way (rTjT17) with the exception of one time, 1171?T11 in 2 Kgs. 18:9. The only occurrence not included by the formulation in Mm 3125 is 1 Chr. 3:23. Mm 3983 also gives three of the occurrences of MI~7Ti7 outside of the 2 Kgs. passage (Zeph. 1:1; Prov. 25:1; Neh. 7:21), but omits 1 Chr. 3:23.

Thus, in summary, the Mp note in Zeph. 1:1 is demonstrating the two ways that the Masorah of L calls attention to the name Hezekiah spelled if1?TM. The Mp simply notes the number of occurrences, :2' (this note is found in 2 Kgs. 18:1, 14, 16). The Mm (3125 and 3983) elaborates the same occurrences (except 1 Chr. 3:23) by numbering the three instances outside of 2 Kgs. 18:1-17 and noting that the rest of the occurrences in 2 Kgs. 18:1-17 are spelled the same (except 2 Kgs. 18:9). Note also that a thirteenth occurrence of ?Tn in Neh. 10:18 has been excluded by both the Mp and the Mm (it has no Mp in BHS). This is presumably due to the fact that in this case, Hezekiah is another person and not the famous king of Judah.



See 7VOU.



See



"Forty." As is the usual pattern in Masoretic numerical notation: ;!Its_"41,"_"42,"Xis="43" (ate can also stand for "Masorah gedolah," see M below), etc.

Examples:

- a) Gen. 25:14 [MptoNO] 1!In "One of 41 occurrences of XOn (only 2 of which have vav conjunction prefixes, cf. Jer. 23:36)." [Mm lacking] The 41 references can be discovered by consulting Even-Shoshan and verifying the list by making certain that each reference has the same Mp note (Nn). The search yielded the following references: Gen. 25:14; Num. 4:15, 47; 11:11; 2 Kgs. 5:17; 8:9; Isa. 13:1; 15:1; 17:1; 19:1; 21:1, 11, 13; 22: 1; 23: 1; 30:6; 46:1,2; Jer. 17:21,22,24,27; 23:33 (2x), 34 (2x), 36, 38 (3x); Ezek. 24:25; Nah. 1:1; Zech. 9:1; 12:1; Mal. 1:1; Prov. 31:1; Neh. 13:15, 19; 1 Chr. 1:30; 2 Chr. 17:11; 20:25; 35:3.

Reference sources: E-S, pp. 713f.; Mandelkem, p. 772.

- b) Deut. 6:11 [Mptoll!I~P-IZ~] 1Z~1Z~X~710m Tt, "One of 47 verses (in the Bible) with a threefold repetition of X7." [Mm lacking] This type of entry is very common in the Masorah. Early Masoretes were essentially "counters." The 47 verses are not listed in Weil's Massorah Gedolah, but can be found in Ginsburg, II: 122f., #64.

- c) Josh. 9:7 [Mp to יֹשֵׁב] בְּסִיפֵי וְלֹ בְּנִבְיָא מִלְּ מִלְּ בְּנִבְיָא “One of 49 occurrences in the Prophets of יֹשֵׁב written *plene* (with *holem-vav*), and this is the only occurrence of this *plene* form in the book of Joshua.” [Mm lacking] In L the Mp note to יֹשֵׁב in Josh. 9:7 incorrectly reports that this *plene* form occurs only 16 times in the Prophets (יֹ מִלְּ בְּנִבְיָא). Weil has corrected this error here and elsewhere in the BHS edition of L. In the absence of an Mm listing, the 49 occurrences of יֹשֵׁב in the section of the canon known as the Prophets can be determined by consulting Mandelkern, pp. 515f. Ginsburg has no comparable listing. Even-Shoshan is more cumbersome to use in such cases.



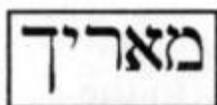
See 117INMI□171M.



"The conjunctive accent ma'yela." This accent is used to indicate the secondary tone in words accented with 'atnah or silluq, or joined by maqqef to words so accented.

Examples:

- a) Gen. 8:18 [Mpto17]-11'1] S)oz' "One of 10 occurrences of the accent ma'yela (before 'atnah)" [Mm 3661]. The ten occurrences include some examples where ma'yela and 'atnah are found in the same word, and other examples where two words joined by a maqqef have ma'yela in the first and 'atnah in the second. The ten references are given in Mm 3661 as: Gen. 8:18; Num. 28:26; 2 Kgs. 9:2; Jer. 2:31; Ezek. 7:25; 11:18; Ruth 1:10; 2 Chr. 20:8; Dan. 4:9, 18. Ginsburg cites another list with 11 references, including all those listed here, plus Ezek. 10:13 (Ginsburg, 1:644, #177; IV:438, #177). Ginsburg attributed the different lists to two different schools of textual redactors.
- b) Lev. 21:4 [Mpto1'M*] E)"Cy00'7' "One of 4 occurrences of the accent ma'yela before silluq (both in the same word at the end of the verse)" [Mm 4015]. (The abbreviation a"0 literally means "the end of the verse," but since the accent silluq always occurs at this position, silluq is implied in the note.) The four references are given as: Lev. 21:4; Num. 15:21; Hos. 11:6; 1 Chr. 2:53.



This term has two meanings. It normally indicates the accent *merekha*, but may be used occasionally to indicate a *meteg* (*ga`ya*).

Examples:

- a) Lev. 23:21 [Mp to מושבת־יכם בטע ח This brief Mp note is amplified in Mm 796: אַחַיָּהוּ בְּבִן טַעַמ־מְרַכָּא טַפְחָא] ח “One of 8 words (in the Bible) with two accents (on each word), *merekha* and *tifha*” [Mm 796]. These eight words are longer than most Hebrew words. The eight words are found in: Lev. 23:21; 2 Kgs. 15:16; Jer. 8:18; Ezek. 36:25; 44:6; Song 6:5; Dan. 5:17; 1 Chr. 15:13.
- b) 2 Kgs. 1:2 [Mp to אַחַיָּהוּ דִּמְאַרְיָד] “One of 4 occurrences of אַחַיָּהוּ with *meteg* in the initial syllable” [Mm 2039]. What is unusual about these forms is that the initial syllable is closed and stands immediately before the tone syllable. The four references are 2 Kgs. 1:2; Pss. 118:17; 119:17; Job 7:16. These are the only occurrences of אַחַיָּהוּ in the Bible and the Mp and Mm notes specify that all four occurrences should have *meteg*. Notice, however, that the occurrence in 2 Kgs. 1:2 lacks the *meteg* in spite of its own Mp note to the contrary. Either the Mp note derives from a different text tradition or the scribe of L omitted the *meteg* by accident.



"From the offerings made by fire (to the Loup)." 'ZZ (plural construct of 170-X, "an offering made by fire") plus the prefixed preposition 1?? ("from").

Example: Lev. 4:35 [Mp to 'ZUI!IJ rlln`7 'M '7.-;1 ' r1."] CO "One of 9 occurrences of '1G/\$ written with a (final)' (instead of final l), and the ending is the same whenever the preposition 1t] is prefixed to this form." [Mm lacking] The nine occurrences of 'iUI!I can be located, by use of a concordance, in Lev. 4:35; 5:12; 7:30; 10:15; 21:6, 21; Deut. 18:1; Josh. 13:14; 1 Sam. 2:28. (The same list can be found in Ginsburg, I:109, #1139; IV: 133, #1139.) There are seven examples of ZUK prefixed with the preposition 1P: Lev. 2:3, 10; 6:11; 7:35; 10:12, 13; 24:9. There is a Mp sub loco note to 'ZZ in Lev. 4:35. It indicates that the Mp note in L (r11-")7 'tnl~ ~:)l ' rt) 1') is in error and has been corrected in BHS. The number sixteen indicated in L would be correct if all the occurrences of '09 and 't were combined. Some scribe apparently made the error by combining all plural construct forms, both with and without prefixed 1P.

Reference sources: Mynatt, pp. 137-38, #159; E-S, p. 122, #48-63.



"Masorah Gedolah," also called "Masorah Magna" (Mm). This refers to the longer lists placed above and below the text. The Masorah Gedolah of L has been edited and published by Gerard E. Weil in a volume entitled *Masorah Gedolah*. (Cf. 7n.)

Example: Zeph. 1:1 [Mp to M'7Tn] 7t] '& .' 1M 711 zip 'th "One of 3 occurrences of 71"7Tn (instead of li~'?TR), according to Masorah gedolah (Mm), and one of twelve occurrences, according to the Masorah qetanah (Mp)." This is a rather convoluted entry which is nowhere found in L itself. Weil has used this Mp note in order to draw attention to different data found throughout L. The note tells us that the word 77sn occurs 12 times according to the Mp. Nine of the occurrences have no prefixes: 2 Kgs. 18:1, 14 (2x), 15, 16 (2x); Zeph. 1:1; Prov. 25:1; Neh. 10:18. Three of the occurrences have prefixes: 1 Chr. 3:23 (with vav) and 2 Kgs. 18:10 and Neh. 7:21 (with lamed). Each of these occurrences has either the Mp note cited above or the shorter note :1' matched with it in BHS.

Mm 3125 gives the occurrences in a different formulation. It lists three occurrences (Zeph. 1:1; Prov. 25:1; Neh. 7:21) and then draws attention to most of the rest by stating that all of the occurrences of this name from 2 Kgs. 18:1-17 are spelled in the same way (M,7T17) with the exception of one time, 7'7T17 in 2 Kgs. 18:9. The only occurrence not included by the formulation in Mm 3125 is 1 Chr. 3:23. Mm 3983 also gives three of the occurrences of 77TTT outside of the 2 Kgs. passage (Zeph. 1:1; Prov. 25:1; Neh. 7:21), but omits 1 Chr. 3:23.

Thus, in summary, the Mp note in Zeph. 1:1 is demonstrating the two ways that the Masorah of L calls attention to the name Hezekiah spelled 7'17T>7. The Mp simply notes the number of occurrences, .' (this note is found in 2 Kgs. 18:1, 14, 16). The Mm (3125 and 3983) elaborates the same occurrences (except 1 Chr. 3:23) by numbering the three instances outside of 2 Kgs. 18:1-17 and noting that the rest of the occurrences in 2 Kgs. 18:1-17 are spelled the same (except 2 Kgs. 18:9). Note also that a thirteenth occurrence of i~'?TrT in Neh. 10:18 has been excluded by both the Mp and the Mm (it has no Mp in BHS). This is presumably due to the fact that in this case, Hezekiah is another person and not the famous king of Judah.



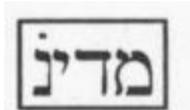
Plural: r1*'at]. "Roll, or Scroll of Scripture." In its plural form, this word designates the "Five Scrolls" (M*M l=117), i.e., Ruth, Song of Songs, Ecclesiastes, Lamentations, and Esther). In its singular form, the word designates only the book of Esther.

Examples:

a) 1 Sam. 4:13 [MptoX1n'1] 0r11--)-7 -,*M ~:!'7M'7 "One of fifteen occurrences of t1:'1 written plene (with holem-vav) besides its occurrences in the book of Esther, where it is always plene (4 times), with 2 exceptions (5:5; 7:1)" [Mm 1552]. A full list is given here, as well as in Ginsburg, I:170, #118; IV:185, #118. This word is written defectively (tt'l) over 200 times in the Bible. The Mp note safeguards the minority reading.

b) Lev. 7:9 [Mp to **נְעֻשָׁה**] הַ קָּמַ וְכָל חוֹמֵשׁ הַמְגִילוֹת דְּכוּתָ בְּ מֵ בְּ **נְעֻשָׁה** "One of 8 occurrences of **נְעֻשָׁה** (*qamets* after **שׁ**), besides the occurrences in the Five Scrolls, which always have this form, with 2 exceptions (where it is **נְעֻשָׁה**)" [Mm 692]. The 8 occurrences outside the Five Scrolls are Lev. 7:9; Judg. 16:11; 1 Kgs. 10:20; 2 Kgs. 23:22, 23; 2 Chr. 9:19; 35:18, 19. The Five Scrolls exhibit **נְעֻשָׁה** some 12 times and **נְעֻשָׁה** twice (Song of Songs 1:11; 8:8). This Mp note seeks to prevent the interchange of these two similar forms. **נְעֻשָׁה** (Qal imperfect, 1cp, from **נְעֻשָׁה**) is the more common of the two, occurring some 37 times. **נְעֻשָׁה** (Nif'al participle, ms, from **נְעֻשָׁה**) occurs 20 times. **נְעֻשָׁה** is the minority reading outside the Five Scrolls, while **נְעֻשָׁה** is the minority reading within the Five Scrolls. The Mp note is designed to protect each where it is the minority reading.

Reference sources: Ginsburg, II:424f., #873; E-S, p. 923, #2186-2217; pp. 924f., #2529-48.



Abbreviation for'MM-. Often used with prefixed 7, as in J'M~. (Cf. "The Madinha'e, or Babylonian Masoretes, as opposed to the Ma'arba'e, or Palestinian Masoretes." J'Mt (cf. Ps. 8:4) means "according to the Babylonian school of Masoretes." Yeivin (#153, pp. 139f.) notes that a list at the end of L gives about 250 differences between the Eastern (Babylonian) and Western (Palestinian) Masoretes. The Mp notes in BHS comment on many of these differences.

Examples:

a) Ps. 8:4 [Mp to **לְמַדִּינָא**] כֵּן לְמַדִּינָא **לְמַדִּינָא** "This word should be pointed thus (with a final *yod*) according to the Babylonian (Eastern) Masoretes" [Mm 3206]. The Mm notation further clarifies the differing opinions of the two schools of Masoretic tradition regarding Ps. 8:4.

למדנחאי : מעשי אצבעתיך כתיב י
 למערבאי : [מעשה] כתיב ה

"According to the Babylonian Masoretes this form is written with a final'; according to the Palestinian Masoretes it should be written with a final M." The issue here is whether 8:4 should be read "the works of your fingers," or "the work of your fingers."

b) Ezra 10:29 [Mp to וּשְׁאֵל] "According to the Palestinian Masoretes, this form should be written thus" [Mm 3932]. The meaning is clarified as follows:

למערבאי : יָשׁוּב וּשְׁאֵל כֵּת וּכֵן קָרִי
 למדינחאי : יָשׁוּב יְשָׁאֵל כֵּת וּשְׁאֵל קָרִי

"According to the Palestinian Masoretes, `71*ItU1, `and Sheal,' is both written and read; according to the Babylonian Masoretes, ~W' is written but~Xtnl is to be read."



"A carefully corrected text or codex." This word is found in the phrase MInVC. Yeivin (#152, pp. 138f.): "These are no doubt texts which were well known and renowned in their day for their accuracy and their authoritative Masorah, but we know nothing about them today."

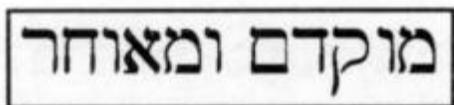
Example: Eccl. 9:15 [Mp to □~111p;n]-a1'vc=~ "A unique combination, (but one) attested by a carefully corrected codex." The issue here is why □~f;i 1;Ors should occur without a connecting vav conjunction between the two words. The same combination occurs in Eccl. 4:3 as □M11;Ors, "poor and wise." =M is also found in three other references in the Bible (Gen. 41:33, 39; Prov. 29:11). The Mp note in Eccl. 9:15 states that Dfl should be allowed to stand as it is written (without vav conjunction), since it has this form in a reliable and authoritative codex.



A mnemonic device giving the correct order of the abbreviated words. Cf. 1t]0 for a discussion of this type of note.

Example: Num. 26:33 [Mp to 1;1rll...1'7i'1t]] 10nI'n'7'0 "The sign for the correct order of words n(15i'1t~T `Mahlah'), I(MMIT `and Noah'), f1(MT:T `Hoglah'), 0 (-,C-'] `Milcah'), I(i!;"Il `and Tirzah')" [Mm 9831. Notice that in this example, the

abbreviation 1 denotes that the word begins with a vav conjunction. Thus, the correct order of the words is given and whether or not each begins with the conjunction. Cf. 11110.



"That coming before and that coming after. The former and the latter." The combination of these two terms means that two consonants in a word have been transposed (metathesis), so that the first should be placed second, and the second should be placed first. One of the consonants will be a vowel letter, either vav or yod. This notation always appears in combination with a Ketiv/Qere.

Example: Dan. 4:9 [Mpto111'?'] x'00 lnli!tt]1 □`771n17n77 (Qere) 1-117 The Ketiv (111T) is emended to the Qere (111T) which should be pointed with the vowels of the Ketiv, i.e., as 1717 (from Aramaic 111). The accompanying Mp note reads: "One of 4 words in the book of Daniel that have two of their consonants transposed" [Mm 38541. This Mp note is unique in that it refers to words and not to verses. The four words and the places in Daniel where they occur are as follows: a) K:111T, Q:1111' (Dan. 4:9); b) K: '70111, Q: ~IOP1 (Dan. 5:16, 2x); c) K: K)]1M, Q: M0']t]7f1 (Dan. 5:7, 16, 29) (Note: L has a final X in all three Qere forms of this word, but BHS incorrectly changes this to a final il in Dan. 5:7 and 16. Errors of this sort are rare.); d) K: O'11,Q: 0111 (Dan. 8:11).



Alternate form VtM Abbreviation for 1'VSM. "A contrasting form or tradition, a variant, a word or phrase that is opposite to or different from another word or phrase."

Examples:

- a) Exod. 30:23 [Mpto 1r~]71]1'~~7n~]7 "The word 1]]71 ('and cinnamon') occurs only once (with this vocalization), but there is a variant form." [Mm lacking] The note is saying that 1]]71 occurs only once spelled this way, but there is a variant tradition with a different spelling here (11071; cf. Prov. 7:17 and Song 4:14). The occurrences of this word in both its forms are listed in E-S, p. 1022, #1-3. Cf. Yeivin, p. 100.
- b) Gen. 14:1 [Mptot E.Mnx]1'M'r7flt'all'R "One of 8 pairs of contrasting phrases (the first word in each pair stands without a vav conjunction, the second with a vav conjunction)" [Mm 3964].

(Gen. 14:1)	אמרפל	(Gen. 14:9)	ואמרפל	
(Exod. 25:6)	שמן	(Exod. 35:8)	ושמן	
(Exod. 25:7)	אבני	(Exod. 35:9)	ואבני	Etc.

c) Dan. 2:16 [Mp to 1r~r]rl~ 1'n'i7nn15 "This is the only occurrence of this word written with a qamets, but there is a variant form written with patah (cf. Dan. 7:12)." The note is saying that 1~?s occurs only once, but there is a variant tradition in which the word is spelled with patah here,lnT. See Dan. 7:12 for a similar situation (where the word is 1r;T but the variant is 1r~T). Although not specified, the note in Dan. 2:16 is restricted to the Aramaic sections of the Bible. The word 1r:T actually occurs twice more in Hebrew (Eccl. 3:1 and Neh. 2:6). Reference source: E-S, p. 334, #1-2 (1rpT); Yeivin, p. 100.

d) Dan. 4:22 [Mp to antil]1'E)'SM710M `1 "One of 4 contrasting verses (in Daniel), (each of which contains this same combination of words but in the first and the third a vav conjunction is added[X=.M]; in the second and the fourth there is no vav [?~iZL])" [Mm 38231. The four references in the order in which they stand are Dan. 4:22; Dan. 4:29; Dan. 4:30; and Dan. 5:21.



Abbreviation for It may be prefixed with 1(S.tY7). (Cf.1'00.) "That which may be deceptive in appearance, but whose alteration could lead to error." This may be applied to consonants, words, combinations of words, verses, or accents.

Examples:

a) Lev. 17:11 [Mp to verse beginning with]y007710E0 "One of 2 verses in which there is the possibility of confusion due to their similarity" [Mm 765]. The second reference is given as Lev. 17:14. The longer reading in the Mm clarifies the meaning of the Mp note. It reads: 7:1171M71V717 y00ny0 710n 91179117 170MIN]:'rn97 1'il~1 "Two verses in the same context that may be confusing since the first has X17 followed later by X7, and the second has X7 followed later by ;*tl7."

b) Gen. 19:25 [MptonRIJ MO:MOM7T "There are 7 occurrences of nail (or Mai) accented with tifha, which may seem to be in error, but which should not be corrected" [Mm 21391. The seven occurrences are Gen. 19:25; Num. 32:28; 2 Kgs. 15:37; Isa. 36:22; Ezek. 3:2; Zech. 8:9; Neh. 5:6. Ginsburg suggested that in these seven instances of rIMI(M), being accented with a disjunctive (and thus retaining its long vowel), there were ancient sources that exhibited a different form, i.e.,1191(i) with maqqef and without any accent (Ginsburg, I:124, #1289; IV: 148, #1289). This Mp note warns against any attempt to adopt this variant method of accentuation in the

these seven instances.

מיחד

"Unusual (applied to a word or a combination of words)." (Cf. 'it'f.)

Examples:

- a) Deut. 9:5 [Mp to וְלִמְעַן] טַּ מִיְחָד "One of 9 unusual occurrences of וְלִמְעַן" [Mm 1113]. The unusual nature of these occurrences is that each stands alone in a verse where there is no preceding occurrence of לִמְעַן (cf. Deut. 6:2). This Mm list contains only two of the unusual forms, the two standing at the beginning of a verse (Exod. 10:2 and Deut. 11:9). Weil has placed an "Mp sub loco" note to Deut. 9:5, since the Mp note to this verse in L reads וְ מִיְחָד, "six unusual occurrences," and Weil has corrected it to the form listed above. The nine occurrences are listed in Ginsburg, II:239, #635. The remaining seven are found in Exod. 9:16; Deut. 4:40; 9:5; 2 Kgs. 19:34; 20:6; Isa. 37:35; Ps. 31:4. There is an explanation for the reference to six occurrences in L's Mp to Deut. 9:5. This reduced number is arrived at by eliminating 2 Kgs. 19:34; 20:6; and Isa. 37:35. Their elimination is due to the use of לִמְעַנִּי before וְלִמְעַן in each of the three. An alternate list of these six occurrences is also given in Ginsburg (II:239, #634). Reference sources: Mynatt, pp. 192–93, #246; Frensdorff, p. 252.
- b) Isa. 30:7 [Mpto7'111 1'n'7117'n "Three unusual words that are similar in form (but different in meaning)" [Mm 3953]. The three words are 7'11 (Isa. 30:7), 7"II (Isa. -:6), 1771 (Neh. 5:13).
- c) Gen. 34:21 [MptoO'iU]!!I-7] 7t1'MM"1'i! "There are 15 unusual words at the beginning of verses (in the Bible)." The 15 words involved are unusual in that each occurs only once in the Bible in this form (without vav conjunction) and in this position (at the beginning of the verse). There are other occurrences of these words with vav conjunctions at the beginning of verses. And there are other occurrences within verses both with and without vav conjunctions. The Mp notes to these fifteen words have a different form in L, where they read: (0)I'I1 (7)10, "unique at the beginning of a verse" [Mm 944]. The fifteen unusual words stand at the beginning of the following verses: Gen. 34:21; 48:16; Lev. 6:19; Num. 7:19; 19:11; 32:4; Deut. 28:54; 1 Sam. 20:41; 2 Sam. 16:8; 1 Kgs. 6:12; Ezek. 7:27; 18:20; Zeph. 3:15; Lam. 2:5 (no Mp in L); 3:13.

מילה

"Word, words." Plural

Examples:

- a) Exod. 15:26 [Mp to כָּל־בִּינִיהַ [כָּל־ "One of 10 verses where כָּל is followed by כָּל with one word between them" [Mm 3316]. The references are Exod. 15:26; Judg. 20:2; 1 Kgs. 8:38; 2 Kgs. 17:13; Ezek. 17:23; Pss. 39:6; 72:11; Lam. 3:60; Neh. 10:36; 2 Chr. 32:15. This list is also found in Ginsburg, II:34, #191.
- b) Ps. 119:15 [Mp to j'7a!P:1]0"KI 1'~'n`lln710M "One of 4 verses in Ps. 119 consisting of 4 words each [Mm 3403]." (Cf. 0" 9 above.) The four verses are 15, 47, 113, and 146.
- c) Gen. 42:22 [Mp to -O;1]1'~'i2M'7M `1M01 □a1710M a:') "One of 23 verses where □al occurs with 3 words after it" [Mm 1629]. All 23 references are given. The only Mp note out of these that occurs in L is found in 1 Sam. 18:5, and it reads "21 verses" 710nKO) instead of "23." BHS not only corrects this Mp note but also adds the corrected note to all the passages listed in Mm 1629. This list is not found in Ginsburg or Frensdorff.

מִינִינָא

"Number."

Example: 2 Chr. 3:3 [Mp to hlt]~i]IZT]t]'7 0'77:171010 "Thus written before the number" [Mm 4159]. The word flt]§ is written before the number rather than after it. Mm 4159 indicates that 1'1IU is written before the number in 2 Chr. 3:3-15.

מִיתָא

"Death." Usually with prefixed (KM'h).

Example: Gen. 47:29 [Mp to t11M7 '7l!t~ 10`17'1] XM'* i!0'17 "One of 3 references to the time of someone's death drawing near" [Mm 1874]. The references are Gen. 47:29; Deut. 31:14; 1 Kgs. 2:1 (cf. Gen. 27:41). The Mp note in L reads as 0 in Gen. 47:29, and as in Deut. 31:14 and 1 Kgs. 2:1. BHS corrects the 0 and clarifies the 1

מִכָּה

"Here, from here." See 7M.



Abbreviation for [Mzkt], "the Book of Kings is i*T1tzb." [Mzkt] is a mnemonic sign giving the correct form for the phrase n'7n[~]: in the book of Kings. Cf. if[M]. Cf. J[0] for a discussion of mnemonic signs.



A mnemonic sequence giving the correct order of the abbreviated words. Cf. 10'0 for a discussion of this type of note.

Example: Exod. 34:11 [Mp to'O10'i f.'lt]i~] O1~n0~]1V0 "The sign for the correct order of words is 0('10l `the Amorites'), 0 `the Canaanites'), T1 ('r-Inn `the Hittites'), ('T1~17 `the Perizzites'),1 ('1T1 `the Hivites'), C('O10'il `the Jebusites')."



Abbreviation for 1!t~0. "Full, plene." See `707`70. This usually refers to the presence of the vowel letters yod or vav. The opposite of '7n is On, translated "defective," and is usually used to refer to the absence of the vowel letters yod or vav in the spelling of a word.

Examples:

- a) Judg. 19:10 [Mp to [110T1] ~0 1 "Occurs 6 times written plene (with holemvav)" [Mm 1507]. The references are Judg. 19:10, 21; 2 Sam. 16:2; Ezek. 23:20; 1 Chr. 5:21; 12:41. This list includes plurals with the definite article and other prefixes. Forms written defectively (with defective holem) outnumber those written plene. The Mp note safeguards the minority reading.
- b) Gen. 27:8 [Mp to [מל בקלי] "All occurrences of this form in the Pentateuch are written defectively (as here), with one exception, which is written *plene* (בקולי)" [Mm 153]. This list includes nine references where בקלי is found (Gen. 22:18; 26:5; 27:8, 13, 43; 30:6; Exod. 4:1; 18:19; 19:5). The only *plene* form in the Pentateuch is in Num. 14:22. The minority reading is protected.
- c) Judg. 18:16 [Mpto[11aTT] OnOl X70 nn a "This form occurs 3 times (in the Bible), once written plene (with shureq) and twice written defectively (with qibbus)." [Mm lacking] These three forms (Qal passive participle, mp) can easily

be located in a concordance. The list is also given in Ginsburg, 1:478, #41; IV:370, #41. The plene form is found in Judg. 18:16, and the two defective forms are found in Exod. 12:11 and Dan. 10:5.

מל דמל

"Doubly plene, i.e., written with two vowel letters." See .

Example: Neh. 6:17 [Mp to r11D511]~M1~n5 "This word occurs only once (in the Bible) doubly plene." [Mm lacking]

מלאכי

"The book of Malachi." - T T : T

Example: Isa. 45:13 [Mp to I'11K~ifli1' "1~]K]nMrll.I i7~1T "This phrase occurs 7 times, and it is always this way in the book of Malachi with 3 exceptions" [Mm 23791. This note is calling attention to occurrences (Isa. 45:13; Hag. 2:7, 9; Zech. 1:3; 4:6; 7:13; 8:14) of r11KIi;ii1i1'T:T "InX-T without the word r= preceding and without the words ~i1V~"i1~7X following. (The identical phrase occurs several times in Malachi.) Mm 2379 notes that the three exceptions are 1:13 (end of verse); 2:16; and 3:13 (in these the phrase does not include r11X=;) and that they occur between 1:6 and the end of the book. Note that there is a typographical error in Zech. 1:3: the Mp incorrectly marks Il*:~T:17liTf -)nX~' earlier in the verse; r!X:~-MT 'IPM at the end of the verse should be marked.

מלכים

"The book of Kings."

Example: Exod. 15:11 [MptorTJ 100'1fl □'~i~□'1='f 'Dlt1 1n767 nrll~`f17-7 9"ltVns717n'L7t1 "One of 8 occurrences of r Tt:V written with sere (qamets qatan) in the final syllable. And this same form occurs throughout Deuteronomy, Kings, the Book of the Twelve, Psalms, Ecclesiastes, Ezra, and Chronicles, except in 22 instances (where it is written as iTt.!)" [Mm 475]. The eight occurrences of i1t (besides those found in the other books listed in the Mp) are given as Exod. 15:11; 35:35; Isa. 19:10; 64:4; Jer. 10:12; 51:15; Prov. 12:22; 22:2. The 22 exceptions are also listed as a part of Mm 475, beginning with Deut. 5:10 and concluding with 1 Chr. 18:14.

מלעיל

מלרע

"LJ'IJ'7~ ('from above') is used in contrast to D1~0 ('from below')." These terms are used in two ways: 1) They define two different positions that major accents may take in Hebrew words. Those accented on the next to the last syllable (the penultimate syllable) are said to be~ i.e., closer to the beginning of the word. When the tone (stressed) syllable is the final syllable of the word, the word is said to be accented D1'7t], i.e., at the end of the word. The terms may also be used to distinguish between accents placed above words and those placed below words).(3~`1L? 2) Vowels may also be categorized as either ~'I)'7P or vtn, the longer vowels and the shorter vowels y1~7t]. This distinction may be made if two words have the same consonants but a different vocalization. The same distinction is sometimes made between the prefixed particles M,n,orl7. When they are pointed with the article, they are said to be pointed without the article they are said to be Likewise the vav pointed as vav consecutive will normally be but as vav conjunction will normally be 3Vl'7n. In 2 Sam. 24:3, the form '3~L10, which appears in the Mp, is a misprint: the final ' has been left off.

Examples:

- a) Gen. 25:8 [Mp to ןַיִּאָסֶף] וְבַ מְלַעֵיל וְבַ מְלַרַע “One of 7 occurrences of this verb form (Nif‘al imperfect 3ms) with *vav* consecutive, 5 of them accented מְלַעֵיל, and 2 accented מְלַרַע.” [Mm lacking] The seven must be located with a concordance. The five accented מְלַעֵיל (ןַיִּאָסֶף) are Gen. 25:8, 17; 35:29; 49:33; Deut. 32:50. The two accented מְלַרַע (ןַיִּאָסֶף) are Num. 11:30 and Judg. 20:11. Reference sources: Ginsburg, I:102, #1008 (for a variant listing); Frensdorff, p. 23 (partial listing); E-S, p. 98, #152–58; Mynatt, p. 163, #200.
- b) 1 Sam. 1:11 [Mp to ןַוְהִאָמַר] וְחָדַד מְלַרַע וְחָדַד מְלַעֵיל “This form occurs 5 times (with *vav* consecutive), 4 times accented מְלַרַע, and once מְלַעֵיל” [Mm 3587]. The four forms accented מְלַרַע are found in 1 Sam. 1:11; 2:1; Est. 5:7; 7:3. The only form accented מְלַעֵיל is found in Prov. 7:13. There are 187 occurrences of ןַוְהִאָמַר (with final *seghol*) accented מְלַעֵיל and ten occurrences accented מְלַרַע.

The Mp note to '1=11 is designed to protect the minority reading.

E-S, p. 88, pp. 89f., #4567-4744. Reference source: #2403-13;

- c) Ps. 27:13 [Mp to לִוְלֵא] וְאֵת וּוְחַד [לִוְלֵא] “One of 4 occurrences written with a final א (instead of the more common לִוְלֵי), and the only occurrence in the Bible of a word with special diacritical points both above (מְלֵעִל) and below (מְלֵרַע) all consonants, except the consonant *vav*, and this is one of 15 words in the Bible with special diacritical points” [Mm 1714]. (Cf. נִקְוֹד.) This Mm note lists only the four references where לִוְלֵא (with final א) instead of לִוְלֵי (with final י) occurs: Gen. 43:10; Judg. 14:18; 2 Sam. 2:27; Ps. 27:13. See Chapter 3 regarding the special diacritical points.



"From, of." Cf. 11]n.

Examples:

- a) Judg. 20:13 [Mp to ...] כֹּחַ וְלֹא קָרַי “The consonants כֹּחַ are to be read with the unaccompanied vowels (...) in the text (as כֹּחַי). This is one of 10 places in the Bible where consonants are to be read with unaccompanied vowels in the text, although the consonants are not written” [Mm 2745]. The ten passages where these words are found are listed as Judg. 20:13; 2 Sam. 8:3; 16:23; 18:20; 2 Kgs. 19:31, 37; Jer. 31:38; 50:29; Ruth 3:5, 17. See Chapter 3 regarding this phenomenon.
- b) 1 Sam. 9:1 [Mp to מִבְּנֵי־יָמִין וְקָרַי] חַד מִן חַד מִן חַד (Qere) מִבְּנֵי־יָמִין “This is one of 8 instances where what is written as two words is read as one. And this is one of 17 occurrences of מִבְּנֵי־יָמִין written *plene* (instead of the more frequently occurring מִבְּנֵי־יָמִין)” [Mm 214]. The second part of this Mm note lists the verses where two words written in the text are read as one. They are Judg. 16:25; 1 Sam. 9:1; 24:9; Isa. 9:6; 44:24; Lam. 1:6; 4:3; 2 Chr. 34:6 [Mm 262]. This is a list of occurrences of מִבְּנֵי־יָמִין written *plene*. It extends from Gen. 35:18 to Neh. 11:36.

Reference source: E-S, pp. 192f., #1-112 (1'x']0).



Abbreviation for 1171n. "Of them, from them."

Examples:

- a) 1 Kgs. 9:9 [Mp to אַבְתָּם בִּמְבֹרָה דְכּוֹתָ בְּמֵבֹרָה וְכָל תּוֹרָה דְכּוֹתָ בְּמֵבֹרָה וְכָל תּוֹרָה דְכּוֹתָ בְּמֵבֹרָה וְכָל תּוֹרָה דְכּוֹתָ בְּמֵבֹרָה וְכָל תּוֹרָה דְכּוֹתָ בְּמֵבֹרָה
 “Occurs 5 times written defectively (instead of אַבְתָּם), 3 of them in the Prophets, and all occurrences in the Pentateuch are written defectively, with 2 exceptions” [Mm 3967]. The five defective forms (besides those found in the Pentateuch) are listed as 1 Kgs. 9:9; 14:22; 2 Kgs. 17:41; Ezra 10:16; Neh. 7:61. The two *plene* forms in the Pentateuch are found in Num. 1:16 and 17:18 (cf. Mm 833). The three defective forms occurring in the Prophets are listed again in Mm 1973 as 1 Kgs. 9:9; 14:22; and 2 Kgs. 17:41.
- b) Exod. 5:16 [Mp to נִתְּן קָמָה מִנְהָ קָמָה] “There are 21 occurrences of this word in the Bible, 4 of them written with *qamets* in the final syllable (instead of the more common *patah*)” [Mm 2838]. All 21 occurrences are given, extending from Exod. 5:16 to 2 Chr. 34:16 [Mm 403]. Here the four forms with *qamets* are listed as occurring in Exod. 5:16; Isa. 33:16; Ezek. 32:25; 2 Chr. 28:5.

מְנוּוֹוֹ

Example: Num. 27:1 [Mp to M;1171...77'71]]111]M 11]'0 "The sign for the correct order of words t](1~i'i~ `Mahlah'),)(W 'Noah'),1 (IfT;T `and Hogleh'),1 `and Milcah'),1 (ii;"U'll `and Tirzah'" [Mm 983]. Notice that in this example, the abbreviation 1 denotes that the word begins with a vav conjunction. Thus, the correct order of the words is given and whether or not each begins with the conjunction. Cf.1t]rT1M.

מְנוּקְדִין

"Pointed, punctuated." Also "771m.Cf.X177.

Examples:

- a) 1 Chr. 15:1 [Mp to -b'1]M1r 1'71DI]t "One of 2 occurrences of -W1 (from M=) pointed with seghol (instead of the more frequently occurring to'1)." [Mm lacking] The second occurrence is in Gen. 26:25.

Reference source: E-S, p. 757, #88-89.

b) 2 Chr. 9:24 [Mp to בליש נשק כן ג מוקדין "Pointed thus 3 times in this and similar forms" [Mm 4174]. The three passages where this word occurs with *sere* (instead of *seghol*) as the initial vowel are 1 Kgs. 10:25; Job 20:24; 2 Chr. 9:24. Note that the prefixes vary in each of the occurrences. The purpose of this note is to protect נשק (in any form) from harmonization to נשק, which occurs more frequently.

Reference source: E-S, p. 787, #1-10 (?).

מנין

"A (cardinal) number, a numerical adjective."

Example: Gen. 30:30 [Mp to '7_-)1 tn"7: -I'M i'T "There are 8 occurrences of 2 of which have this same form (with a prefixed and when 'Y (or 'LJa`1 tU'K) refers to "foot soldiers," and is preceded by numerical adjectives, it has this same form [Mm 3533]. The eight occurrences of ta'I that do not refer to foot-soldiers are found in Gen. 30:30; Pss. 26:12; 38:17; 94:18; 116:8; 119:105; Job 23:11; 31:5. References to foot soldiers ('~7a1 or VM occur in Exod. 12:37; Num. 11:21; Judg. 20:2; 1 Sam. 4:10; 15:4; 2 Sam. 8:4; 10:6; 1 Kgs. 20:29; 2 Kgs. 13:7; 1 Chr. 18:4; 19:18.

Reference source: E-S, p. 1060, #27-34; p. 1061, #1-11 (רגלי).

מסכינו

"Poor, poverty." Cf. po.

Example: Deut. 1:21 [MptocT]I11:7 1'):CMIlt7 X7:1'7M .7mOn "This word occurs 3 times, twice written defectively (tv1) and once plene (Vital.), and all occurrences of the word signifying 'poor' or 'poverty' are likewise written plene (iU'1 or [Mm 2032]. The two defective forms (0"1) are in Deut. 1:21 and 1 Kgs. 21:15 (where in1, is the 2ms imperative of t" I'); the plene form (7jK'1) occurs in Dan. 7:1, and is the Aramaic word for "beginning" (cf. r1IMI.). Examples of plene forms (V-1 or ON-1.) referring to the poor or to a state of poverty are found in Prov. 13:18 and 30:8 (cf. Mm 3608). The Mp note to Deut. 1:21 is concerned with words that are similar in form but different in meaning.

מערב

Usually written with prefixed t7(=*-I.=7). Abbreviation for 'C01= .Cf.]'"f0.

"Westerners, i.e., Masoretes from Syria/Israel," as opposed to Easterners (' R1"M),

i.e., Masoretes from Babylonia.

Examples:

- a) Dan. 11:6 [Mp to כּוֹחַ לְמַעַרְבַּי] "The only occurrence (in the Bible) of כּוֹחַ written *plene* (כּוֹחַ instead of the regular כּוֹחַ, as in Deut. 8:18), according to the Western tradition." [Mm lacking] For occurrences of כּוֹחַ, see E-S, p. 528, #1ff.
- b) Ps. 29:1 [Mp to מַעֲשֵׂה בְרֵאשִׁית] "One of 6 occurrences written defectively (מַעֲשֵׂה instead of מַעֲשֵׂה, cf. Gen. 32:15) in the Writings, according to the Western tradition" [Mm 879]. The occurrences are found in Pss. 29:1; 89:7; Job 41:17; Dan. 11:36; 1 Chr. 29:21; 2 Chr. 29:22.

מעשה בראשית

"The work (of creation) in the beginning." This is the name used to identify the creation account in Gen. 1:1ff.

Example: Gen. 6:12 [Mp to מַעֲשֵׂה בְרֵאשִׁית] "This phrase occurs twice in the Pentateuch, in addition to its occurrences in the Creation Story (Gen. 1:1ff.), all of which have this same form." [Mm lacking] The other Pentateuchal occurrence is in Exod. 2:25. Its occurrences in the Creation Story are in Gen. 1:4,10,12,18,21,25,31. (Cf. Mynatt, pp. 38-39, #16).

מ"פ

"Within the verse." See מ"פ, Irin.

מפכתגוס

A mnemonic sequence giving the correct order of the abbreviated words. Cf. 1V0 for a discussion of this type of note.

Example: Josh. 24:11 [Mp to מַפְּכַתְּגוֹס] "The sign for the correct order of words is t]('1bT `the Amorites'), E)M('TT `the Perizzites'), (';y]~i? `the Canaanites'), M('Lto `the Hittites'), ('iUa1Xi i `the Gergashites'),1 ('lft `the Hivites'), C ('PINT `the Jebusites')" [Okhl 274].

מפּ

Abbreviation for 1'7M. "Read, pronounced, audible." The term describes weak letters like 1!I,M,1, or' when they have consonantal value, instead of being silent or

quiescent. It applies most often to final T, which without mappiq is silent (not pronounced), but with mappiq is audible (pronounced). By analogy, X,I, and' are said to be 7EM (pronounced) when they initiate a syllable, and thus function as consonants, but are said to be "not 7TtY" (not pronounced) when they function as vowel letters in a diphthongal construction. When the term 7M is combined with a negative particle like 1Z~ or 71, it can indicate that the letter in question does not even appear in the word, as in example "a" below.

Examples:

- a) 1 Sam. 1:17 [Mp to **שְׁלֶחֶךָ**] בְּלִישׁ אֶל מֶלֶךְ אֱלֹהִים וְלֹא מִלִּין דְּלֹא מִפְּקָא וְלֹא בְּלִישׁ [שְׁלֶחֶךָ] “One of 11 words in which **ℵ** is not pronounced, and this word is unique in its form” [Mm 4069]. The 11 references are 1 Sam. 1:17; 2 Sam. 22:40; 1 Kgs. 11:39; 2 Kgs. 16:7; 19:25; Pss. 99:6; 119:101; Job 41:17; Neh. 3:13; 1 Chr. 5:26; 12:39. The interesting thing to observe is that in most of these passages the quiescent **ℵ** has dropped out of the word with the Mp note, whereas in other occurrences of similar words the **ℵ** is present and is pronounced as a regular consonant: 1 Sam. 1:17 (cf. Est. 5:6); 2 Sam. 22:40 (cf. Ps. 18:40); 1 Kgs. 11:39 (cf. Ps. 119:42); 2 Kgs. 16:7 (cf. 2 Kgs. 15:29); 2 Kgs. 19:25 (cf. Isa. 37:26); Ps. 99:6 (cf. 2 Sam. 15:11); Job 41:17 (cf. Ps. 62:5); Neh. 3:13 (cf. Neh. 3:14); 1 Chr. 5:26 (cf. 1 Chr. 5:6); 1 Chr. 12:39 (cf. Gen. 45:7).

Reference source: For an alternate list containing many of these same references, see Ginsburg, I:11, #15; IV:6ff., #15.

- b) Gen. 42:38 [Mp to 111X1?11N7MM~ "This is the only occurrence of this form, and N is pronounced (functions as a consonant)" [Mm 331]. This Mm note informs us that this word is included in one of the 11a1T. The first part of the note reads: N per X' JIM K 7M n17 "'n In a1T 7 "One of 4 word groups, with two words each, the first word having an N that is pronounced and the second word having an unpronounced N (in which case N drops out entirely)."

Gen. 42:38	וְיִקְרָאֵהוּ;	Gen. 44:29	וְיִקְרָהוּ
Josh. 21:30	מִשְׁאֵל;	1 Chr. 6:59	מִשְׁלָל
2 Sam. 23:37	הַבְּאֲרָתִי;	1 Chr. 11:39	הַבְּרָתִי
Jer. 6:14	וַיִּרְפְּאוּ;	Jer. 8:11	וַיִּרְפוּ

Reference source: E-S, p. 1029, #2 (2N`17); p. 1034, #4 ('77-117). See Mm 922 for an alternative way of indicating words that have lost a quiescent X.

- c) Zech. 5:11 [Mp to הַלְּהָא מִפְּקָה] “One of 3 instances where הַ (representing the 3fs pronominal suffix) occurs without *mappiq* (and therefore is not pronounced)” [Mm 3154]. The three references are Num. 32:42; Zech. 5:11; Ruth 2:14.



Abbreviation for XMM. "Within, in the middle." (Cf. M-M, and rl-0.) When used with reference to a word within a verse (any word other than the first or last word of a verse), it is abbreviated as n"M. A consonant's location within a word may be indicated by the abbreviation li"M.

Examples:

- a) Gen. 25:21 [Mp to וַיֵּעָתָר] “This form occurs 4 times, twice at the beginning of the verse, and twice within the verse” [Mm 180]. The occurrences at the beginning of the verse are Gen. 25:21 and Judg. 13:8; those within the verse are found in Exod. 8:26 and 10:18.
- b) Lev. 7:9 [Mp to וְכָל־] “There are 10 instances where וְכָל־ (or וְכָל) occurs at the beginning of a verse and is repeated in the middle of the same verse.” [Mm lacking] A listing is supplied, however, by Ginsburg (II:37f., #224). It includes Gen. 2:5; Exod. 13:13; Lev. 7:9; 15:17, 20; Josh. 13:21; 1 Kgs. 10:21; 2 Chr. 9:20; Jer. 31:40; Ezek. 12:14.



"Egypt." See M1700.



"Masorah qetannah," also called "Masorah Parva" (Mp), consisting of the abbreviated notes placed in the margin beside the text. (Cf. m.)

Example: Zeph. 1:1 [Mp to 77'171'1'1] j IM IM "One of 3 (instead of 71'17T7), according to Masorah gedolah (Mm), and occurrences of 7TnM' one of 12 occurrences, according to the Masorah qetannah (Mp)" [Mm 3125, 3983]. This is a rather convoluted entry which is nowhere found in L itself. Weil has used this Mp note in order to draw attention to different data found throughout L. The note tells us that the word 7-'1777 occurs 12 times according to the Mp. Nine of the occurrences have no prefixes: 2 Kgs. 18:1, 14 (2x), 15, 16 (2x); Zeph. 1:1; Prov. 25:1; Neh. 10:18.

Three of the occurrences have prefixes: 1 Chr. 3:23 (with vav) and 2 Kgs 18:10 and Neh. 7:21 (with lamed). Each of these occurrences has either the Mp note cited above or the shorter note 2' matched with it in BHS.

Mm 3125 gives the occurrences in a different formulation. It lists three occurrences (Zeph. 1:1; Prov. 25:1; Neh. 7:2 1) and then draws attention to most of the rest by stating that all of the occurrences of this name from 2 Kgs. 18:1-17 are spelled in the same way (i1'?'Tn) with the exception of one time, 117'17T11 in 2 Kgs. 18:9. The only occurrence not included by the formulation in Mm 3125 is 1 Chr. 3:23. Mm 3983 also gives three of the occurrences of 7'11777 outside of the 2 Kgs passage (Zeph. 1:1; Prov. 25:1; Neh. 7:21), but omits 1 Chr. 3:23.

Thus, in summary, the Mp note in Zeph. 1:1 is demonstrating the two ways that the Masorah of L calls attention to the name Hezekiah spelled i~'?'TR. The Mp simply notes the number of occurrences, M' (this note is found in 2 Kgs. 18:1, 14, 16). The Mm (3125 and 3983) elaborates the same occurrences (except 1 Chr. 3:23) by numbering the three instances outside of 2 Kgs. 18:1-17 and noting that the rest of the occurrences in 2 Kgs. 18:1-17 are spelled the same (except 2 Kgs. 18:9). Note also that a thirteenth occurrence of MTM in Neh. 10:18 has been excluded by both the Mp and the Mm (it has no Mp in BHS). This is presumably due to the fact that in this case, Hezekiah is another person and not the famous king of Judah.



" Maqqef. "

Example: Gen. 30:19 [Mp to 917n7 "One of 4 occurrences of 1 followed by maqqef [Mm lacking] The reason for the Mp note is that -1 is in the construct state to 107;' ("a sixth son"), and the construct form for should be -1 (with seghol, cf. Gen. 12:5; 15:3; etc.). The note protects the minority reading. The four occurrences can be located with the aid of a concordance. They are Gen. 30:19; 1 Sam. 22:20; 2 Sam. 9:12; Ezek. 18:10.



See K'-1P. "The Bible." Cf. Mm 3557.



"Accented with shalsholet."

Example: Gen. 24:12 [Mp to 169'1]D't= T1M171 1712 Mn ' E)" 1 71M n' X~ 1'VI)1t] This Mp note makes several statements about lng'l: 1) It occurs 91 times in the Bible (but see Mynatt, pp. 52-3, #38 where it is demonstrated that it actually occurs 123 times; cf. Gen. 14:19 [Mp to 1r]K'1] x1121 21'X7 g0'1 1.Un ~:l xI~, which provides the clue to the "missing" occurrences); 2) of these, 19 stand at the beginning of the verse; 3) of these 19, ten occur in the Pentateuch; 4) this (Gen. 24:12) is one of seven words in the Bible which are accented with shalsholet (all standing at the beginning of their verse; the accent shalsholet can only be placed on the first word of a verse; cf. Yeivin, pp. 188-89) [Mm 705]. The only information supplied by Mm 705 is a list of the seven occurrences in the Bible of a word (at the beginning of the sentence) accented with shalsholet. They are Gen. 19:16; 24:12; 39:8; Lev. 8:23; Isa. 13:8; Amos 1:2; Ezra 5:15. The same listing can be found in Ginsburg, 1:653, #236; IV:449, #236. The 91 occurrences of -It]!!'l must also be sought in Ginsburg, 1:89, #839; 11: 102, #839. The 19 occurrences of "lt]iZ'1 at the beginning of the verse could be determined by consulting each of the 91 references listed by Ginsburg. Though all 19 are not listed here, the ten verses in the Pentateuch which begin with lng'l are Gen. 15:8; 16:8; 18:3; 19:7; 24:12 (with shalsholet); 24:34; 30:28; Exod. 33:14, 18; Deut. 33:2.

משיחה

The act of anointing to office, used here specifically as applying to kings." Cf. 1'Mt].

Example: Num. 21:29 [Mp to 7~0~1nIYT ~Ji!C11U' MOX □I-I= i7171M ~:)ln: "The form J'th (instead of the more frequently occurring occurs 29 times, in addition to its always being used with reference to the anointing of the kings of Egypt, Assyria (Aram), or Israel" [Mm 958]. The 29 occurrences of `jPt (which do not follow the word 17tZ) are listed here. However, a concordance must be used to find occurrences of the form with reference to the anointing of the kings of Egypt, Assyria, and Israel.

Reference sources: Ginsburg, II:230f., #490 (for a list of 29 occurrences of `1p~, slightly different from the list given in Mm 958); E-S, p. 668, #1213-49 (including all references to 7'7n~ in the Bible).

משכן

"The tabernacle," and by extension, "the passages of the Bible that deal with the building of the tabernacle in the wilderness, i.e., Exod. 25-31, 36-40."

Example: Judg. 7:5 [Mp to '7=~]t'11:)1 '100 '11111mn ~:l "The form 7:± (with qamets rather than patah) is always used in the Twelve Prophets and in the `tabernacle' passages, and elsewhere it occurs only once (i.e., Judg. 7:5)." [Mm lacking] A

concordance offers numerous examples of ׀1:1i7 (with patah, cf. Exod. 12:37; Deut. 3:5; etc.). The references with '7±± include Exod. 26:9 (2x); 36:16 (2x); Zech. 12:12 (5x), 13 (4x), 14 (2x).

Reference source: E-S, p. 150, #3-35.



"The Book of Proverbs."

Example: Gen. 25:32 [Mp to 771rT]r11:7n~-,7171 'SV)n~:~l "I1n0 7M n' ~0 T~ M n "Occurs 27 times (written plene, i.e., with holem-vav), 9 of the 27 in the Pentateuch. (This is in addition to) the occurrences in Proverbs and Ecclesiastes, which are also written plene, with 5 exceptions" [Mm 1788]. The information given here includes the 27 occurrences of 7i71i f found outside Proverbs and Ecclesiastes. It also lists the 5 forms written defectively (7~M) in Proverbs and Ecclesiastes (Prov. 13:20; Eccl. 1:4; 9:10; 10:3; 12:5). [Mm 935] This is a list of the 9 plene forms occurring in the Pentateuch (Gen. 15:2; 25:32; 28:20; Exod. 19:19; Lev. 11:27, 42 (2x); Num. 22:22; 24:14). The plene forms in Proverbs and Ecclesiastes could be found with the aid of a concordance, as could the defective forms outside Proverbs and Ecclesiastes.



"Another designation for the book of Deuteronomy, based on Deut. 17:18." Examples:

- a) Exod. 20:24 [Mp to ~'n5v] r110-7 77n 7,11M 5Dl a "Occurs 3 times, in addition to its occurrences in Deuteronomy, which are all like this" [Mm 3285]. 7'I'I'7IV occurs twice (Exod. 20:24; Isa. 43:23), and J'I'•i~1.M occurs once (Ps. 50:8). The references in Deuteronomy must be located with the aid of a concordance (cf. Deut. 12:13, 14, 27).
- b) Josh. 11:11 [Mp to □1n,7] Ml--)"7 7171 il= "The only occurrence outside the book of Deuteronomy, and all occurrences in Deuteronomy are like this." [Mm lacking] The references in Deuteronomy are indicated in E-S, p. 400, #1-3 (0Ti) as 3:6; 7:2; 20:17.



Abbreviation for I'MM. "Different, distinct, not the same, not like."

Example: Gen. 41:26 [Mp to yMtU]I'S'M tIn 710M17' 10 '7171 -')1rMn"7 '7 n~rn T"t]-7 "The form D= occurs only once at the beginning of a verse in the Pentateuch.

This verse is one of 8 (in the Bible) in which the same word occurs 4 times, except that the third occurrence differs from the others." [Mm lacking] Three of the eight verses are Gen. 41:26; Deut. 1:31; Ezra 8:16. These are all noted in the margin of BHS and a careful search would likely turn up the others. The repeated words in these verses are as follows:

Gen. 41:26	Deut. 1:31	Ezra 8:16
שָׁבַע	אֲשֶׁר	וְלֹא־לִנְתָן
שָׁבַע	אֲשֶׁר	וְלֹא־לִנְתָן
וְשָׁבַע	כֹּאֲשֶׁר	וְלִנְתָן
שָׁבַע	אֲשֶׁר	וְלֹא־לִנְתָן

Cf. Mm 456 for a similar rubric which also uses the term =n. See also 1 Sam. 9:4; Isa. 30:16; 31:1; Ezek. 48:16.



Abbreviation for dillMTXvM. "Within a word." This may apply to any consonant except the first or last in a word. Cf. Brie],MK.

Example: 1 Sam. 18:1 [Mp to 1M7,X.t'1]In '71 n"n-if CMIn 77 (Qere) liZIW1 V'=t "The Qere is lii=TX'1. This is one of 3 words lacking 17 within the word and one of 2 occurrences of li7:1~ifg'1 (spelled according to the form given in the Qere)" [Mm 2090]. (Cf. 1 Sam. 16:21.) The three words lacking an internal 17 are found in 1 Sam. 18:1; 2 Kgs. 9:15; Isa. 32:15.

Reference source: E-S, p. 20, #179-80.



"Similar, the same, identical." Abbreviation for 1't]'KPIIn.

Examples:

- a) Gen. 5:32 [Mpton]] 1'n'Xnn 1'S'n 1*7 17:1 rTX'7 710 1f "One of 5 verses each of which has within it 5 similar words" [Mm 1890]. The Mm note suggests that there may be six verses with similar words. They are Gen. 5:32; 35:17; 1 Sam. 20:29; 1 Kgs. 3:26; Neh. 2:2; and perhaps Exod. 17:16. The similarity can only be discovered by a close examination of the word marked with the circle and the four succeeding words in each verse. The similarity is that each word has only two consonants. Cf. Mynatt, pp. 118-20, #132.

- b) Gen. 46:2 [Mp to **יַעֲקֹב יַעֲקֹב**] "The same name is repeated in 4 instances." [Mm lacking] Note that an "Mp sub loco" note appears in the footnote to Gen. 46:2. This is apparently because there are two passages where Abraham's name is repeated (Gen. 22:11; 25:19). Other names repeated in succession in the Bible are Jacob (Gen. 46:2), Moses (Exod. 3:4), and Samuel (1 Sam. 3:10). The Mp note to Gen. 46:2 apparently counts the repetition of Abraham's name only once, thus arriving at a total of four repetitions.

Reference source: Mynatt, p. 94, #95 (cf. pp. 59-60, #47).



"Varied, placed in reverse order, changed." Abbreviation for 1'&nM. See 9iri.



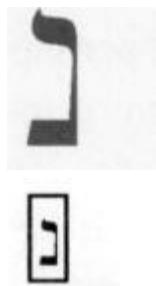
A mnemonic sequence giving the correct order of the abbreviated words. Cf. 10'0 for a discussion of this type of note.

Example: 1 Kgs. 9:20 [Mp to 'O10'i t..1~]t~]1E)n0J0'0 "The sign for the correct order of words is 0('1bi~;1 `the Amorites'), M('1177 `the Hittites'), ('11~il `the Perizzites'), 1 ('lfIT `the Hivites'), 0 ('O10'i `the Jebusites')" [Okhl 274 and Mp sub loco].



A mnemonic sequence giving the correct order of the abbreviated words. Cf. 10'0 for a discussion of this type of note.

Example: Exod. 23:23 [Mp to f'O10'i...17]of:E)JVO "The sign for the correct order of words is M ('`1t2NT `the Amorites'), 17 rI('r1fl `the Hittites'), E>('fl7 `the Perizzites'), ('13)=)Mf `the Canaanites'), 1('1171T `the Hivites'), 0('0107 'the Jebusites')" [Okhl 274 and Mp sub loco].



"The letter]."

Example: 1 Chr. 12:2 [Mp to rt7 '7Q~] :110 711] M"01 M"1 91 'This is one of 11 verses which both begin and end with a], and one of 2 occurrences of the phrase nt7 '7rn" [Mm 729 & 41991. Mm 729 lists the 11 verses beginning and ending with 1: Lev. 13:9; Num. 32:32; Deut. 18:15; Jer. 50:8; Pss. 46:5; 77:21; 78:12; Prov. 7:17; 20:27; Song 4:11; 1 Chr. 12:2. Mm 4199 lists the other occurrence of the phrase ntU7 '7Vj], 2 Chr. 17:17.



"Fifty." R = "51," 01 = "52,":] _ "53," etc.

Example: Deut. 7:17 [Mp to']t]n] 9' n M rll~'7 □"7I1 ~:)l TI "This form occurs 47 times in the Bible (instead of besides its occurrences in the book of Psalms, which are all written like this, with 11 exceptions [Mm lacking] A list of 47 occurrences of can be found in Ginsburg, II:233f., #545. The 11 occurrences of in the Psalms (e.g., Ps. 44:10, 18) can be found in E-S, p. 677, #736-43, 770-72.



See T X.



"The Prophets, the second division of the Bible."

Examples:

- a) Mic. 4:10 [Mp to X':2:1MM N' :1' "This phrase occurs 12 times (outside the Pentateuch and Job), 11 of which are in the Prophets" [Mm 2301. This Mm listing makes it clear that the 12 occurrences of MI'1~-': are exclusive of those that occur in the Pentateuch and Job. The 12 are 1 Sam. 2:16; 13:13; 14:30; 2 Sam. 16:11; 18:3; Isa. 49:19; Hos. 5:3; 10:3; Mic. 4:10; 5:3; Zech. 9:8; Dan. 10:11. (Cf. Ginsburg, II:31, #145; p. 32, #155.) There are several more occurrences of in the Pentateuch and Job (cf. Gen. 43:10 and Job 3:13).
- b) Jon. 2:8 [Mp to 91:17-111 11'=M 5M ' "Occurs 10 times in the Prophets written plene (instead of Xtn1)." [Mm lacking] A list is given in Ginsburg, I:171, #123 (Judg. 4:21; 1 Sam. 28:21; 2 Sam. 11:4; 20:22; 2 Kgs. 11:16; Ezek. 22:4; 33:4, 6; 37:10; Jon. 2:8). The defective spelling occurs 26 times in the Prophets, as listed in Ginsburg, IV: 186, #123. As is customary, the Mp protects the minority reading.

נדרים

"Vows, or votive offerings," and, by extension, the section in the book of Numbers (30:1ff.) dealing with these matters.

Example: Jer. 6:24 [Mp to 1D00]MD-T ~Ol `1 "The form 1Xt]tQ occurs 4 times, in addition to its occurrences in the section on vows from Num. 30:1ff., where it has this same form." [Mm lacking] A concordance identifies the four occurrences (outside Num. 30) as Josh. 6:27; 9:9; Jer. 6:24; Est. 9:4. It also occurs five times in Num. 30 (vv. 6, 8, 13, 15, 16). The four occurrences are based on the noun 1X2, and the five occurrences on the verb DW.

Reference source: E-S, p. 1181, #1-4 (D); p. 1176, #122-26 (five occurrences in Num. 30).

נון

"The letter:." Plural: l':11 See l'1'31T T'1] and 'f]M1 11].

נון הפוכה

"An inverted]." See Num. 10:34, 36; Ps. 107:21-26, 40. The inverted nuns occur nine times, standing before the verses noted in Ps. 107 and before Num. 10:34 and after 10:36. The reason for their appearance is unknown. (See chapter 3 on phenomena of the Proto-Masoretic Text. Cf. Yeivin, pp. 46-47, #81.)

נונין זעירין

"Small]s."

Example: Isa. 44:14 [Mp to 11~I]l'1'~TT'1]1 "There are 3 nuns that are reduced in size." [Mm lacking] (Cf. Jer. 39:13; Prov. 16:28.) (See chapter 3 on phenomena of the Proto-Masoretic Text.)

נון רבתי

"A large 1. "

Example: Num. 27:5 [Mp to InENM]'m111]'7 "There is one occurrence of large nun."

The reason for the enlargement of the nun is unknown. (See chapter 3 on phenomena of the Proto-Masoretic Text. Cf. Yeivin, pp. 47-48, #84.)



"Soothing, pleasing, tranquillizing," referring to sacrifices that are acceptable to God.

Example: Gen. 8:21 [Mp to ni'l'17 R'1] Ill:7 MM'] 71 1OK ~:)l R "This phrase ('a pleasing odor') occurs 8 times, besides its occurrences in conjunction with MOO ('an offering by fire'), where it also has this form." [Mm lacking] A concordance locates the eight references to fl'7Mi•T' 1 (when not preceded by MON): Lev. 6:8, 14; Num. 15:3, 7; 28:13; 29:8; Ezek. 6:13. Examples of this phrase used in conjunction with i OX are Exod. 29:18; Lev. 1:9, 13, 17; etc.



Abbreviation for O'K= and □'~Ill~. "The Prophets and the Writings." Sometimes written with the prefixed preposition O, as "]0 (cf. Exod. 6:6 "in the Prophets and the Writings").

Example: Gen. 41:51 [Mp to 7=71] lZ ri1--~`7 1-1 X101 ~lrim ' M 7 "This form occurs 4 times in the Pentateuch (with holem-vav in the final syllable), and all occurrences in the Prophets and Writings are like it (with holem-vav), with one exception" [Mm 1146]. (Cf. 1t:117 in 1 Chr. 6:13.) The four occurrences in the Pentateuch are Gen. 41:51; 48:14; Deut. 15:19; 25:6. For a fuller treatment, see Ginsburg, I:182, #297; IV:207, #297.



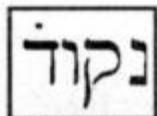
"Accompanied by, added to, included with." Plural: 1'0'0] or 1'001 Alternate form K00]. This usually refers to vav added to the beginning of a word.

Examples:

- a) Gen. 24:35 [Mp to 17M1] 1 0'0] 1'S'M n 17n mX"7 710S) 7 "There are 4 verses (in the Bible) in each of which there are 8 words, each accompanied by (prefixed with) vav" [Mm 4156]. The heading in Mm 4156 clarifies the meaning of the Mp note: K00] X'7 I7t]'T7 1'~'n fl f 171M fl' fl X"170 110E) `7 11'00]i7UM011 "There are 4 verses in the Bible in each of which 8 words occur in a series, the first of which is not accompanied by a (prefixed) 1, but the seven (following) words are

accompanied by (prefixed) 1." The four verses are Gen. 24:35; Dent. 28:22; Isa. 11:11; 2 Chr. 2:6.

- b) Num. 35:15 [Mp to וְלַתּוֹשֵׁב וְלַגֵּר וְלַבְּנֵי יִשְׂרָאֵל בְּהוֹן דְּ] פְּסוּק דְּאַיִת בְּהוֹן דְּ [לְבִנֵי יִשְׂרָאֵל וְלַגֵּר וְלַתּוֹשֵׁב וְ] "One of 4 verses, each having 4 words at the beginning, the first two without a prefixed ך, and the last two with a prefixed ך." [Mm lacking] Mynatt, p. 175, #223, lists the four verses as Num. 35:15; Josh. 15:55; 19:7; 1 Chr. 22:16.



"Points (dots) placed above or below a word or a group of words in the text of the Bible." Abbreviation for M771171 See 1'77172. The origin and purpose of these extra points are obscure. They may have originated in the pre-Masoretic period to indicate letters of words that were considered questionable but left in the text. Similar points are used in this manner in the Dead Sea manuscripts and in early Samaritan manuscripts. It is striking that many of the letters and words thus marked are lacking in the Septuagint and Syriac translations of the Bible, and also from the Samaritan Pentateuch. (See Chapter 3 on phenomena of the Proto-Masoretic Text.)

Examples:

- a) Num. 29:15 [Mp to וְעֶשְׂרֹן יְ] מִנְה בְּתוֹר [וְעֶשְׂרֹן יְ] הַ גְּ מַלְּ וּבַ חֶסֶם וְחָד מִן הַיְּ נִקּוּד יְ מִנְה בְּתוֹר [וְעֶשְׂרֹן יְ] "This form occurs 5 times, 3 times written plene (with holem-vav) and 2 times written defectively (with holem). And this occurrence is one of 15 instances in the Bible where (special diacritical) points occur with letters or words, 10 of which are in the Pentateuch" [Mm 999]. This listing refers only to the five occurrences of this form, which include plene forms in Lev. 14:21; Num. 29:4, 15; and defective forms in Exod. 29:40 and Num. 28:13. The verses where special dots are found are distributed as follows: ten in the Pentateuch, four in the Prophets, and one in the Writings. The references are as follows: Gen. 16:5; 18:9; 19:33; 33:4; 37:12; Num. 3:39; 9:10; 21:30; 29:15; Deut. 29:28; 2 Sam. 19:20; Isa. 44:9; Ezek. 41:20; 46:22; Ps. 27:13.

Reference source: Mynatt, p. 54 #40.



Abbreviation for 170. Plural: D'110. Literally: "order, sequence." This was the name assigned to the sections into which the Torah was divided for the Sabbath readings in the synagogues. In Palestine, where the custom was to complete the reading in three to three and a half years, the Torah was divided into 154 or 167 0'710 (sedarim). BHS has 167 Torah sedarim (Gen. has 45; Exod. has 33; Lev. has 25; Num. has 33; Deut. has 31). The beginning of each is marked by 0 printed in the center margin on each page (in the same column as the verse numbers), so as not to interfere with Mp notes on the outer margin (cf. Gen. 1:1; 2:4; 3:22; etc.). In Babylonia, the custom was to complete the reading of the Torah in one year, which led to the Torah's being divided into 54 larger sections, known as fl1tUl (see 07E). The beginning of these sections in BHS is indicated by VIM printed in the center margin of the page (cf. Gen. 6:9; 12:1; 18:1; 23:1; etc.). The number of the sedarim is indicated in notes placed at the end of each of the books of the Torah, but the number of the parashot is not so indicated. The Babylonian custom of reading the Torah in one year eventually became the norm in Palestine, even though the sedarim divisions continued to be indicated in the margins of manuscripts like L.



Abbreviation for 1Z=10. (See 1Z171M) Long before the introduction of chapter divisions, the entire Bible (except the Psalter) was divided on the basis of content into short paragraphs, also known as r1701M (parashiyot). A paragraph could be either "open" (Kl"flrlt) or "closed" (MIM). An open paragraph had to commence at the beginning of a new line. Furthermore, the preceding line had to be left partially or wholly blank. Closed paragraphs, on the other hand, had to commence at a point other than the beginning of a line. It could begin on the same line with the concluding word of the previous paragraph (separated by a brief space), or written after an indentation on the next line. A 0 in the body of the text indicates that the following paragraph is closed; a M indicates that it is open. The first paragraph in a book is assumed to be open without a written', since it begins on the first line of the manuscript. These distinctions are no longer valid for printed Bibles, since their line and paragraph divisions are of necessity different from those of ancient manuscripts. However, the original format of L is indicated in BHS by the printing of either 0 or M in the space before the beginning of a new paragraph. These symbols have more relevance in the context of a manuscript than in a printed edition.



Standing alone, and without a diacritical point, C represents the letter 0.

Example: Hab. 3:14 [Mp to 1'1y0']on--)"71710 M '711 2 'The word 11v0' occurs twice, once written with zU and once written with 0" [Mm 29191.



"Sixty." The number letter 0, "sixty," followed by the first nine number letters makes the numbers 61 (N0) through 69 (00).

Examples:

- a) Gen. 26:1 [Mp to ׀ָרָאֲשׁוֹן סָד] “This form (with ׀ָ prefix, including ׀ָ interrogative in Job 15:7) occurs 64 times in the Bible.” [Mm lacking] Even-Shoshan shows 63 occurrences of ׀ָרָאֲשׁוֹן (p. 1051, #9–71) and one occurrence of ׀ָרָאֲשׁוֹן (p. 1051, #72). Ginsburg omits the latter form (from Job 15:7) and cites a list of only 63 occurrences (II:565f., #131). It is interesting to note that the original entries in L, whenever they occurred, also read 63 (גָּס). Weil altered these to read 64 (except in the case of Dan. 10:4). Thus a seemingly simple entry becomes somewhat complicated.
- b) Gen. 18:3 [Mp to 10 `This form (with preposition 0 and pronominal suffix, 2 ms) occurs 66 times in the Bible." [Mm lacking] The 66 occurrences can be found in E-S (p. 855, #544-609). Ginsburg cites a shorter list containing only occurrences in the Pentateuch (II:386f., #311).



Abbreviation for 71100. Cf. MOM. 700 is the passive participle of the Aramaic 100, meaning "supposed." It cites a possible emendation for a problem text, but warns that the emendation, which might be "supposed" to be superior, should nevertheless be avoided. It insists that the text be left as it is, problems notwithstanding.

Examples:

- a) Gen. 19:23 [Mp to צָאָה] צָאָה גָּ סָבִיר “One of 3 cases where it is wrongly supposed that צָאָה would be superior to צָאָה” [Mm 127]. This is because the subject of the verb is שָׂמָשׁ, which is normally feminine in gender, and normally would be expected to take a feminine form of the verb. The three occurrences are Gen. 19:23; Jer. 48:45; Dan. 8:9. See also Ginsburg, I:731, #472.
- b) Num. 13:22 [Mp to רַבִּים ׀ָבָא חָ סָבִיר לְשׁוֹן] “One of 8 cases where the plural

form (וַיְבֹאֵם) is wrongly supposed (by some) to be superior to (the singular) וַיְבֹאֵם. [Mm lacking] These are cases where the subject after the verb is plural. Ginsburg (I:170, #119a) lists 12 cases where וַיְבֹאֵם is wrongly suggested as a correction for וַיְבֹאֵם, but the last four references in his listing are problematic. The first eight, however, are verifiable when compared with the Mp notes in *BHS*. They are Num. 13:22; 2 Sam. 3:22; Isa. 45:24; Jer. 51:48; Ezek. 14:1; 20:38; 23:44; 36:20.

סדרים

"Sedarim." Mf to Gen., Exod., etc. See 0.

סוף פסוק

Abbreviated as E)0. This may be used in two ways: 1) It may indicate the "end of the verse." 2) It may stand for the last accent in the verse (also known as "silluq").

Examples:

- a) Deut. 31:3 [Mp to וַיְהִי־וַיִּבְרַח] "One of 3 verses where וַיְהִי stands at the beginning of the verse and at the end of the verse" [Mm 1226]. The references are Deut. 31:3; 1 Sam. 26:23; Isa. 38:20.
- b) Gen. 3:10 [Mp to אַנְכִי־בֹא] "The form אַנְכִי occurs 8 times with the accent in this position (מלעיל), in addition to its occurrences with *zaqef*, *'atnah*, and *sof pasuq* (*silluq*), which are also accented מלעיל, with one exception (which is מלרע)" [Mm 1571]. The eight occurrences (not including those involving *zaqef*, *'atnah*, or *sof pasuq*) are listed as Gen. 3:10; Exod. 4:10; Judg. 17:9; 1 Sam. 9:21; 30:13; 2 Sam. 3:8; Amos 7:14; Ruth 3:13. The one instance where אַנְכִי is מלרע with *'atnah* is in Job 33:9. A slightly different list reflecting another school of tradition is given in Ginsburg (I:100, #966).

סימן

"Mnemonic devices, excerpts, or signs used for referring to such things as the location of words, phrases, or verses; the order of familiar nouns commonly occurring in series; or the differences in two similar passages." Plural: ׀]0'0 "signs"; 11170'0 "their signs." Plural abbreviation]0'0. The term 10'0 is flexible and has several different

meanings and nuances. For those who use BHS and Massorah Gedolah as primary tools in studying the Masorah, there are three distinct meanings of 10'0 which need to be distinguished and illustrated.

1) Mnemonic Excerpts

During the period in which the Masoretes worked, the contemporary system of chapter and verse divisions had not yet been developed. The verses were divided, but they were not numbered. There was no standard system of reference. Thus, the usual system of marking a verse reference was by citing a short excerpt from the verse. It was expected that this short quote would be sufficient to jog the reader's memory so that the reader could then locate the specific passage.

This is the standard method of citing references for occurrences in Mm lists. The note giving the pertinent information for the textual item under consideration is followed by a list of excerpts. Usually, the list of excerpts is preceded by the term 11iV01, "and their signs" (see the example below). This term indicates that what follows is the list of excerpts for the note. Fortunately, in Massorah Gedolah, the editor, G.E. Weil, has supplied the chapter and verse reference for us with each excerpt.

Example: 2 Kgs. 18:18 [Mp to i=01]iff122 "One of 2 occurrences of this word written with a final 17 (cf. 2 Kgs. 18:26)" [Mm 2161]. The heading to this Mm note, like most other headings, refers to the "signs" for recalling the two verses where ~]~tn (instead of the more common K]~in) occurs. In Massorah Gedolah, Mm 2161 reads:

וְשִׁבְנָה בְּכַתְּוֹת הַסִּמְנֵהוֹן:
2 R. 18,18 וַיִּקְרְאוּ אֶל הַמֶּלֶךְ
2 R. 18,26 וַיֹּאמֶר אֵלֶיכֶם בֶּן חַלְקִיָּהוּ

2) Mnemonic Sequences

Similar lists of words sometimes appear in the Hebrew Bible, with the order of the words varying in different versions of the list. Especially where the list was more than two or three words long, there was always a danger that the order in a particular text might be corrupted in the copying process. If the copyist did not follow the order precisely in the text he was copying, but instead relied on memory or a more familiar parallel text, an error could easily creep in.

In order to prevent this kind of error, the Masoretes developed Mp notes attached to these sequences which give the correct order of the words in abbreviated form. These abbreviated words are always introduced or followed by the term 1V0 in BHS. The term alerted the copyist (and the reader) that the order of the abbreviations that followed was the prescribed order for the words in the corresponding text.

For example, the lists of the nations inhabiting Canaan differ from one another. The number of nations occurring in separate versions of the lists varies, as does their order. If one considers only those lists where six nations are named, no fewer than six different sequences will be found (cf. Exod. 23:23; 33:2; 34:11; Josh. 11:3; 12:8; Judg. 3:5), complicated by the fact that other versions of six included different nations (Neh. 9:8).

Thus, Mp notes are attached to the sequence of words in each of these texts giving the correct order. For example, in Josh. 12:8, the Mp note is 01Enm1m'O, and in Exod. 23:23, the Mp note is 01M.-)MM 10'0. In both cases, the abbreviated letters function as a mnemonic sign, giving the correct order of the six words. They are introduced by the term 1h'0, "sign," which announces that a mnemonic sequence follows.

All of the mnemonic sequences in BHS are given elsewhere in the glossary, alphabetized according to the letters in the sequence. For another discussion of this same type of Mp note, see Chapter 4, "Working with Masoretic Notes," under the subheading "Mnemonic Notes."

3) Aramaic Mnemonics

The Masoretes would sometimes construct artificial sentences as a means of remembering the location of the occurrences constituting the topic of a Masoretic note. These mnemonic sentences were almost always in Aramaic, and they were written in the Masorah Magna where there was sufficient space. Each word in the sentence represented a biblical verse in which an occurrence was found. Similar devices are used in music where, for example, the sentence "Every good boy does fine" is used to remember the lines in the treble clef: E, G, B, D, F. Each word in the sentence begins with the corresponding letter of the treble clef. In the Aramaic mnemonics, each word from the mnemonic sentence is similar in some way to a Hebrew word from a verse in which an occurrence is found.

It is important to remember that a word from the Aramaic mnemonic sentence represents the verse in which an occurrence is found, not the occurrence itself. Thus, the words in the mnemonic sentence usually do not remotely resemble the occurrences themselves. Furthermore, since the mnemonic sentence is in Aramaic, the Hebrew verses it represents may be based on Aramaic equivalents or synonyms. Thus, a strong command of Aramaic is essential to deciphering these mnemonic sentences and identifying the targeted Hebrew verses.

list of eight occurrences, seven of which are included in BHS. They are Amos 6:10(3x); Nah. 3:7; Zech. 13:5, 6(2x).

"Sum, total number."

Examples: (See Masorah finalis [Mf] at the end of Deuteronomy [BHS, p. 353].)

- a) ----- ספר של סכום הפסוקים "The total number of verses of (של = abbreviation for אשר ל) this book (Deut.) is -----."
- b) ----- תורה של סכום הפסוקים "The sum of the verses in the Torah is -----."
- c) ----- תורה של סכום התיבות "The sum of the words in the Torah is -----."
- d) ----- תורה של סכום האותיות "The sum of the letters of the alphabet in the Torah is -----."



"Close, near, either closely preceding or closely following." This term may refer to a word or a combination of words. It is usually preceded by 7 (e.g., 0'0'7).

- a) Gen. 31:32 [Mp to 7M]='07t]717 "The form il~] occurs 5 times with qamets (instead of nib) when it is followed by (3) or f)" [Mm 592]. The translation of the Mp given above is based on the fuller heading in the Mm 592 entry. Exodus 32:1 is the primary focus here. Its Mp note states that il? occurs as the form for this interrogative pronoun 24 times. Mm 592 first lists these 24 occurrences, which are scattered throughout the Bible. Then it has a supplementary note as follows: [i 1t h 0 n101 nil Ur7 `~'00'7 t701 "And all occurrences of this form when it is followed by (a word beginning in) 3) or r'1 are like this (iih), with 5 exceptions (where it is iR)]." The five exceptions where the form is M2 before words beginning in I) or 1"i are Gen. 31:32; 2 Kgs. 8:13; Mal. 2:14; Dan. 4:32; Ezra 6:9.
- b) 1 Sam. 28:15 [Mp to M~]O'MO`1ina7M "The form M. occurs 5 times with dagesh in the consonant n when it is followed by (certain consonants)" [Mm 3274]. The fuller heading informs that i?:~ (without dagesh) occurs only twice (Pss. 42:10; 43:2) outside those passages where it is followed by D, X, 77, or the Tetragrammaton (71T), where it always occurs as 7n7 (without dagesh), except in five instances. They are 1 Sam. 28:15; 2 Sam. 2:22; 14:31; Jer. 15:18; Ps. 49:6. References source: E-S, pp. 601f.



Abbreviation for 710E) X10. It may indicate the end of the verse or the final accent in the verse (silluq).

Examples:

- a) Exod. 11:10 [Mp to 117IN1i1tbbIM-0 '7171M"1 "7170 "This combination (with vav conjunction on each word) occurs twice, once at the beginning of the verse (Exod. 11:10) and once at the end of the verse (Num. 16:18)" [Mm 442].
- b) Exod. 26:5 [Mp to תִּזְכֹּרְתָּ בְּמִן בְּמִן בְּמִן דְּכֹתָב וְסִפּוֹ וְזָקֵף וְקָרָא וְכָל אֲתַנַּח זָקֵף וְכָל אֲתַנַּח זָקֵף וְכָל אֲתַנַּח זָקֵף "There are 3 occurrences of תִּזְכֹּרְתָּ (instead of the more common תִּזְכֹּרְתָּ) with final *qamets*, in addition to the instances where the form is accented with 'atnah, *zaqef*, or *sof pasuq (silluq)*, in which case it will always be written as תִּזְכֹּרְתָּ, with 2 exceptions." [Mm lacking] Frensdorff (p. 9) lists the three occurrences of תִּזְכֹּרְתָּ as Exod. 26:5; 36:9; and 1 Kgs. 7:18 (not including occurrences accented with 'atnah, *sof passuq*, or *zagej*). Ginsburg (1:42, #291) has a similar list, except that he correctly lists Exod. 36:12 instead of 36:9 (36:9 is accented with 'atnah, 36:12 with *segholta*). Ginsburg's lists can be verified by comparing each of its references with the Mp notes in BHS. The many occurrences of *IlmhC7* accented with 'atnah, *zagef*, or *sof pasuq* can be examined in E-S, p. 43, #199-229. The two exceptions mentioned in the Mp note to Exod. 26:5 are not given in any of the Mm lists. A careful search of the concordance (E-S, p. 43, #194, 198) shows them to be 1 Kgs. 7:38 and 1 Chr. 27:1, both accented with *zaqef*, and yet written not with *qamets* but with *patah* (1•lfIT). Incidentally, the Mp note to 1 Kgs. 7:38 in BHS is incorrectly written. It reads 017 9710, "twice written with *zaqef* and *qamets*," but should instead read It 917T 0, "twice with *zaqef* and *patah*" (cf. L and I Chr. 27:1).



Abbreviation for 1!III11O't1910. "The end of the word."

Examples:

- a) Gen. 32:15 [Mp to □'i'W, as first word of the verse] □ I'1" 0 ~0 `11n0 710E)0 "One of 2 verses in the Pentateuch in which the end of every word is 0 (mem)" [Mm 1005]. The second verse is Num. 29:33.
- b) Exod. 7:29 [Mp to T110'~O 7*1MaI1-0771D 1'7'00 "There are 20 words (in the

Bible) written with (an extra) 71 at the end of the word, 3 of which have this same form (M=)" [Mm 964]. The list of 20 includes Exod. 7:29; 13:16; 15:11(2x); Num. 22:33; 1 Sam. 1:26; 2 Sam. 22:30; 1 Kgs. 18:10,44; 2 Kgs. 7:2; Jer. 7:27; 29:25; Ezek. 40:4; Pss. 10:8, 14; 139:5; 141:8; 145:10; Prov. 2:11; 24:10. 1~~ (for 7~) occurs in Exod. 7:29; 2 Sam. 22:30; Ps. 141:8.

סתומה

See 0; cf. E) (MMIM).

ע

פ

"Seventy." MD = "71," = "72," W = "73," etc.

Example: Josh. 21:1 [Mp to'iUM1] 710EM7172 71D "There are 75 occurrences of two two of which are in this verse." [Mm lacking] The 75 occurrences are easily located in Even-Shoshan, p. 1050, #473-547. They include only those forms occurring without prefixes.

עזרא

"The book of Ezra-Nehemiah."

Examples:

- a) Gen. 1:28 [Mp to וַיֹּאמֶר לָהֶם] כֹּב וְכַל דָּ"ה וְעִזְרָא דְכוּת בְּ מִן הָ חֶס בְּלִישׁ [״This combination occurs 22 times, besides its occurrences throughout Chronicles and Ezra-Nehemiah, where it is written likewise, with 5 exceptions, where it is written defectively as וַיֹּאמֶר עֲלֵיהֶם (instead of וַיֹּאמֶר עֲלֵיהֶם)״] [Mm 11–12]. The 22 references extend from Gen. 1:28 to Jer. 36:18. The five exceptions are all found in the book of Chronicles: 2 Chr. 10:5, 9, 10; 18:5; 23:14. Ginsburg calls this an “artificial and complicated Massorah.” He gives 23 occurrences of וַיֹּאמֶר לָהֶם, and states that this number can be maintained only by reckoning the seven instances found in the account of the exploits of Samson (Judg. 14:12, 14, 18; 15:3, 7, 11, 12) as one (cf. Ginsburg, I:93, #874; IV:106, #874). Along similar lines, Mm 11–12 lists 23 occurrences; however, after Judg. 14:12, the notation “pass” is given indicating that the combination actually occurs several times in this section.
- b) Exod. 15:11 [Mp to עֲשֶׂה] חֵ קַמֵּ קַטָּן וְכַל דְּבָרִים מַלְכִים תְּרִי עֶשֶׂר תְּלִים [״This form appears 8 times written with *sere* (*qamets qatan = sere*), in addition to its occurrences in Deuteronomy, Kings, the Twelve Prophets, Psalms, Ecclesiastes, Ezra-Nehemiah, and Chronicles, where it is written like this form, with 22 exceptions (where it is עֲשֶׂה)״] [Mm 475]. This list consists of two parts, the first giving the location of the eight occurrences of עֲשֶׂה (Exod. 15:11; 35:35; Isa. 19:10; 64:4; Jer. 10:12; 51:15; Prov. 12:22; 22:2). The second part consists of the 22 occurrences of עֲשֶׂה in the books listed in the Mp. The instances of עֲשֶׂה in these same books are easily located in Even-Shoshan (p. 921, #1295ff.).



Abbreviation for Usually occurs with the prefixed preposition "In this section, context, pericope."

Examples:

- a) Amos 1:14 [Mp to **וְהִצַּתִּי אֶשׁ וְלֹא בְעֵינַי**] "This phrase occurs 6 times (in the Bible), but this is its only occurrence in this context." There is no Mm note giving the six occurrences, but they are given in Ginsburg (I:736, #543; IV:518, #543) as Jer. 21:14; 17:27; 43:12; 50:32; 49:27; Amos 1:14 (in this order). Mm 3051 is attached to the last section of the Mp note (**וְלֹא בְעֵינַי**) and it pertains only to this context (Amos 1–2). The heading for the note is **לֹא בְעֵינַי וְשֵׁאֵר עֵינַינָא** וְשֵׁלַחְתִּי אֶשׁ "Occurs once in this context, but the rest of the context reads וְשֵׁלַחְתִּי אֶשׁ." This note indicates that **וְהִצַּתִּי אֶשׁ** occurs only once in the context of Amos 1–2, whereas the alternative phrase **וְשֵׁלַחְתִּי אֶשׁ** occurs more often. The note is calling attention to two different expressions of a very similar thought. The phrase **וְשֵׁלַחְתִּי אֶשׁ** occurs six times in Amos 1–2 (1:4, 7, 10, 12; 2:2, 5) as opposed to the one instance of **וְהִצַּתִּי אֶשׁ** in Amos 1:14. Thus both the Mp note and Mm 3051 serve to protect the minority reading.
- b) Gen. 1:6 [Mp to M'M~K -)W11]1 WMni= "This phrase occurs 25 times (in the Bible), 3 of which have this accent (zaqef after munah) in this context" [Mm 5]. A list of the 25 occurrences is given. A parallel list can be found in Ginsburg (1:91, #857; IV: 105, #857). Elsewhere in the Bible when 1n1Z'1 is followed by the divine name, it is MM [Mm 7]. The three references in the Genesis context which are accented with zaqef after munah (rather than the other seven instances where revia' follows munah, Gen. 1:9,11, 14,24,29; 9:12; 17:19) are as follows: Gen. 1:6, 20, 26. This same list is cited by Ginsburg (1:92, #858; IV: 105, #858).

עלייה

"Going up, the act of going up."

Example: Exod. 32:4 [Mp to 1'1]rl~fif7D 11& '7n1 0"7:a10 "7171 il "One of 5 occurrences of 11;'1, and one of 3 with this meaning, and additionally, all the occurrences with the meaning 'to go up' have the same form" [Mm 1908]. This Mp note is a good illustration for the term iT"~D, but it is otherwise a very artificial and convoluted note, created by Weil for BHS. The note is really the combination of two notes in L, and the intention of both is to isolate all occurrences of The first note is in Mm 1908: 1117x1107 7,11'yJI& t):1177101a (Ex. 32:4; 1 Kgs. 7:15; 2 Kgs. 5:23), "Occurs 3 times with their signs (and excerpts are given for Ex. 32:4; 1 Kgs. 7:15; 2 Kgs. 5:23). And all occurrences with this meaning 'to go up' have the same form." This note (shortened to in 1 Kgs. 7:15) relates that the form '11:'11 occurs three times. And in addition, whenever the word 1'1 has the meaning "to go up" or something similar, like "move against" or "beseige," the same form is used. Occurrences with the meaning "to go up" are found in 1 Kgs. 20:1; 2 Kgs. 6:24; 17:5; 18:9; Dan. 1:1; 1 Chr.

20:1; and 2 Chr. 28:20. And thus, all 10 occurrences of -1Y'1 are accounted for. The second note comes from the Mp of 2 Chr. 28:20, which is only 1 in L. It is apparently a shortened form of a longer note which perhaps read t11:)1T'i7.Uj7:)11, "The word 11T1 occurs 5 times and all occurrences with a form of the verb 1fy or prepositional phrase M'.U have the same form." The five occurrences are Exod. 32:4; 1 Kgs. 7:15; 2 Kgs. 5:23; 1 Chr. 20:1; and 2 Chr. 28:20. The remaining occurrences where 1~1 is in close connection with a form of the verb 1'72 or the prepositional phrase MSD (or both) are 1 Kgs. 20:1; 2 Kgs. 6:24; 17:5 (both); 18:9 (both); and Dan. 1:1. Thus, once again, all ten occurrences of 1S;1 are accounted for. The second note is simply another way of annotating the same information described in the first note. It is possible that the second note was originally a misunderstanding of the intention of the first note. In any case, Weil has attempted to combine the two notes for the Mp of BHS, and the resulting Mp note is confusing. The form 1't7y in 1 Chr. 20:1 is a typographical error for T'.

עמידה

"Stand, the act of standing." Cf. Hebrew -MD.

Example: Ps. 10:1 [Mp to pirT 1hpn]n1z1 pirrin11't]y 1;!tinl ~ "This combination is hapax. In the remainder of the occurrences, `MD (to stand) is in combination with 7171n." The other occurrences of some form of MD in combination with 71n1n (or 7777) are Exod. 20:18, 21; 1 Sam. 26:13; 2 Kgs. 2:7; Isa. 59:14; Jer. 51:50; Ps. 38:12. Note that in some cases (e.g., Jer. 51:50), the two words are not adjacent but merely in close proximity.

ענן

"With the meaning of clouds." Written as 11v1105:

Example: Jer. 10:13 [Mp to □';!itD]-7 In 7717 n I11□1 r711i!I '7□1 ~"]□On1 7iv 71& 7'~'n "The form □'MO: occurs 4 times written defectively (with hireq under fD) in the Prophets and the Writings, and all occurrences in the Pentateuch are like this, with 4 exceptions (□;!t'~U~), and this is one of 4 times this word means `clouds' (instead of `chief, ruler, head')" [Mm 1367]. The four defective forms (D%P) in the Prophets and the Writings are given as Josh. 22:14; Jer. 10:13; 51:16; Ps. 135:7. (A similar list occurs in Ginsburg, 11:290, #430.) The four exceptions found in the Pentateuch (MX'tU instead of O'M*n) are given as Gen. 17:20; 25:16; Num. 7:10; 27:2. (For a similar list, see Ginsburg, 11:290, #429.) Mm 1367 omits any reference to the four instances where this word means "clouds," but BDB, p. 672 (II. flt:), gives

the following references: Jer. 10:13; 51:16; Ps. 135:7; Prov. 25:14 (these are confirmed by Mp notes accompanying them in BH.S). There is, of course, some overlapping with the other lists.



"Trees, wood, timber."

Example: Jer. 3:9 [Mp to 1t~,T]O'YyL7 J'n`77`7 1 "One of 5 cases where stones are mentioned before trees (wood)" [Mm 4157]. The five references are Lev. 14:45; Jer. 3:9; Ezek. 26:12; 1 Chr. 22:15; 2 Chr. 2:13. (See Ginsburg, I:22, #81.) The normal order in which these words occur is for IJ to come before (cf. Deut. 28:36, 64; 29:16; 2 Kgs. 19:18; Isa. 37:19; etc.) The Mp note protects the minority reading.



"The verb 'to do, make,' the act of doing or making (cf. Mfny)."

Example: 1 Sam. 22:14 [Mp to `11T]I=7 "z1 ~:n `Tfla "The form 11TH is one of 3 unusual occurrences, and wherever it is preceded by a form of the verb 'to do,' it is also written like this" [Mm 1654]. The three unusual occurrences are given as 1 Sam. 22:14; Amos 6:5; Zech. 12:8. The same list occurs in Ginsburg (1:228, #130), with a further commentary on this list in IV:228, #130. Ginsburg states that what makes 77' unusual is to find it prefixed with since in 16 instances it is prefixed with He also gives the six references where "71~: is preceded by some form of TSS (1 Kgs. 11:6,33; 15:11; 2 Kgs. 14:3 16:2; 2 Chr. 28:1). This Mp note is designated to safeguard the minority reading.



See 10S. '11-1.



"Eighty." XC = "81," :IM = "82," Z _ "83," etc.

Example: 1 Sam. 7:12 [Mp to MfD'1]"M "This form (with 1 consecutive) occurs 84 times (in the Bible)." [Mm lacking] The 84 references are given in E-S, p. 1137, #348-431.



"Open." Abbreviation for KrIrlE) (cf. Kt]1r1O). This refers to the short paragraphs (I11'01M) into which the entire Bible (except Psalms) was divided. Such paragraphs could be either "open" (1!t'l'TE) or "closed" (M70). An open paragraph (indicated by M placed between two verses) had to commence at the beginning of a new line, with the preceding line left partly or wholly blank. The first paragraph in a book is assumed to be open without a written E), since it begins on the first line of the manuscript. These rules applied to handwritten texts but are no longer valid for printed Bibles, since their line and paragraph divisions are of necessity different from those of ancient manuscripts. However, the original format of L is indicated in BHS by the printing of either 0 or M in the space before the beginning of a new paragraph.



"The accent pazer. "

Example: Ps. 104:35 [Mp to r7%7111THD=T "This is one of 7 occurrences of this word with the accent pazer." [Mm lacking]



(Preceded by the title '01, "Rabbi.") "Rabbi Phinehas." Some Masoretes are referred to by name in the Mp notes of L. For example, Ben Asher is mentioned in Dan. 7:10; Ben-Naphtali in Isa. 44:21; and Rabbi Phinehas in Ps. 144:13 and Job 32:3. The latter Masorete is further identified in Mm 3539 as 70'07 M1, Rosh ha-Yeshivah (cf. Dotan, p. 1423, #3.2.6.2; Ginsburg, 1:658, #24).

Example: Job 32:3 [Mp to 1'y1 I1tn*~SIJ;1] 0TZJ]'m n1~ U= 1:) "This phrase is accented thus (munah before zarqa), according to Rabbi Phinehas" [Mm 3539]. Ps. 114:13 is also cited as another occurrence of munah before zarqa, also supported by Rabbi Phinehas. However, an ancient manuscript called if11MMM011, the "Great Machsor," changes the accentuation in each of these passages to 'azla before zarqa. Mm 3539 mentions yet a third way Job 32:3 is accented, attributed to il'100 "the Tiberians," and involving merekha before zarqa. (Cf. Mm 4010; Ginsburg, Introduction to the

Massoretico-Critical Edition of the Hebrew Bible, pp. 435f.)

פלג

Abbreviation for 1!tM1LJE). "Division of opinion, difference of opinion." This may point to differences of opinion between the various Masoretic traditions.

Examples:

- a) Ezra 4:8 [Mp to אֲנִיָּהּ] כֵּן וּפְלִגְ "This form is written correctly, (although) there is a differing opinion." [Mm lacking] The question seems to be whether this word, which is written in Aramaic, should end in ם or ם (cf. Ezra 4:11; 5:6).
- b) 2 Sam. 7:22 [Mp to LtMla'i7~110f10 "The form r7t0 is written with prefixed but there is a difference of opinion" [Mm 4089]. The question here is whether the text should be read it:l, "in all," or ~», "according to all."
- c) 2 Sam. 12:25 [Mp to -7-1-71 X" ~ "This word is found only here, but its authenticity is contested." [Mm lacking] (The word i7T"f'1' is a name.) The difference of opinion regarding this name is doubtlessly related to David's having named his son Solomon (2 Sam. 12:24), only to have Nathan call him by a totally different and otherwise unknown name.

פלוגי

"Someone, so-and-so, a certain person."

Example: Gen. 17:17 [Mp to 1Z~M -IMR'1]11:Itl ']*E M-I't]R "One of 6 occasions in the Bible when a certain person says in his heart." [Mm lacking] Even-Shoshan (p. 586, #495-6, 501, 506-7, 512) indicates the references as Gen. 17:17; 27:41; 1 Kgs. 12:26; Pss. 14:1; 53:2; Est. 6:6. This can be verified by the Mp note which accompanies each of these passages in BHS.

פסוק

"Verse." Abbreviation for the plural form 1'710M. The forms M710M and O'710E)i are also found. In BHS, this term is usually abbreviated and combined with other abbreviations: E)"0 (within a verse), E" 0 (end of a verse), and E)" 1 (beginning of a verse). E)"1 See examples "b," "c," and "d" as well as the entries for E)" n, E" 0, and

Examples:

- a) Gen. 22:7 [Mp to וַיֹּאמֶר] בַּפְּסוּק דְּאִית בְּהוֹן דְּוַיֹּאמֶר “One of 2 verses in which there are 4 occurrences of וַיֹּאמֶר [Mm 2019]. The second reference is 1 Kgs. 20:14.
- b) Ezek. 5:11 [Mp to]!2-Oa1] n"Mil "This phrase occurs 5 times within verses." (Each of the five times it has the prefixed 1; the phrase occurs many times within verses as [Mm 2449] The five references, which are given in the second part of this note are Ezek. 5:11 (2x); 16:43; Hos. 3:3; 2 Chr. 34:27.
- c) Ezek. 11:10 [Mp to יְהוָה כִּי־אֲנִי יְהוָה] “This phrase occurs 11 times at the end of the verse in the book of Ezekiel.” [Mm lacking] A concordance enables one to find the 11 occurrences (in exactly this form) in Ezek. 6:7; 7:4; 11:10; 12:20; 13:14; 14:8; 20:38; 25:5; 35:9; 36:11; 37:6.
- d) Ezek. 11:9 [Mp to וְהוֹצֵאתִי] ג ר פ “One of 3 occurrences of this word at the beginning of a verse.” [Mm lacking] The three occurrences are found in Isa. 65:9; Ezek. 11:9; 20:34.



Abbreviation for K717'0E), also written "Paseq," is a vertical stroke (I) placed after a word that has a conjunctive accent. It indicates that there should be a light pause in the reading, but not pronounced enough to require a disjunctive accent. When a word has a munah on the stress syllable and is followed by a paseq, the combination is known as legarmeh, or munah legarmeh (cf. also mehuppak legarmeh and 'azla legarmeh). In the majority of cases munah legarmeh is followed by the major disjunctive revia' (cf. Yeivin, pp. 213-18, #277-85).

Examples:

- a) Neh. 8:17 [Mp to סְכוּת | מִן־הַשְּׁבִי | פְּסִיקָה] “One of the *paseqs* of the book (of Ezra-Nehemiah)” [Mm 3904]. The occurrences are found in Ezra 6:9(2x); 7:17; 10:9; Neh. 2:12, 13 (*Qere*); 8:6, 7(2x), 9, 17, 18; 11:33; 13:15.

- b) Lev. 14:6 [Mp to **וְלֹא פָסִיק וְנֹאֵת אֶת הַצֵּפֶרֶת**] "This phrase (with *vav* conjunction on **אֶת**) occurs 3 times, only one of which is marked with a *paseq*" [Mm 740]. The references are Gen. 15:10; Lev. 14:6, 51. There are five occurrences of **וְהַצֵּפֶרֶת אֶת**, i.e., without *vav* conjunction on **אֶת** (Lev. 14:5, 6, 7, 50, 53). The Mp note safeguards the minority reading.



Abbreviation for MO-M. See 0. The name given to the 54 sections into which the Pentateuch was divided in order to be read in a single year. The beginning of each of these sections (except at the beginning of each book) is indicated in BHS by 01M printed in the center margin of the page (cf. Gen. 6:9; 12:1; 18:1; 23:1; etc.).



- 1) "The accent pashta." 2) Indication that a patah is to be pronounced in the tone syllable (but be advised that the term 71M, patah, in the Mp can actually indicate patah gatan, i.e., seghol. Cf. MM). Plural:1'CovZ)zo.

Example: Ps. 22:1 [Mp to 770771C'00e-0ne1%= "There are 9 words in the book of Psalms where patah (or seghol) is to be pronounced in its tone syllable (and followed by) the sof pasuq." [Mm lacking] Apparently the original purpose of this Masoretic note was to indicate where the pausal accent 'atnah is missing and its function has been take over by revia'. However, the words so accented still have short vowels in their tone syllables (patah or segol) instead of the customary long vowel (e.g., qamets). There are several different types of revia's used in the three poetical books, and this usage is called "revia' mugrash without geresh" (cf. Yeivin, p. 270, #367). It is marked by the revia' symbol alone without the geresh stroke marked above the beginning of the word (i.e., prepositive position). Since 'atnah is missing in these instances, they are designated in the Mp as E-0, that is, to be followed by sof pasuq (as opposed to revia' gadol or revia' qatan both of which also lack the geresh stroke but are followed by 'atnah or 'oleh we-yored, cf. Yeivin, p. 267, #362). BHS marks the nine references with Mp notes in the margin (Pss. 22:1; 31:23; 40:3; 47:10; 55:22; 56:14; 119:14,59; 137:9). In L, only Pss. 40:3; 47:10; and 55:22 are marked. Of these nine instances, all have patah except two with seghol (47:10 and 55:22) and one with a plene holem (56:14, and see below). This list of occurrences has several complications. Notice that Weil has marked all but three (56:14; 119:59; and 137:9) of the occurrences with a note in the apparatus that has some form of "Textus contra Mp, cf. Mp sub loco." Thus, he apparently had reservations about most of the occurrences and intended to discuss them in his subsequent volume which was never

published. However, the three occurrences which are not marked in the apparatus appear to be the problematic occurrences. In 56:14, Weil has the Mp note keyed to the word ם11n which is problematic for several reasons. First, the accent is revia' mugrash: it has the geresh stroke and occurs after 'atnah as the last disjunctive accent before silluq (Yeivin, p. 269, #366). Second, the word ם1190 has no patah or seghol. Thus, in a similar but slightly different list, Ginsburg (1:653, #233; IV:448, #233) keyed the note to '5a7. But this is equally unacceptable since the revia' for ם7a`1 is revia'qatan. Another solution would be to interpret the text to which this note was originally attached as having read r1g: ("in the land of the living" not "in the light of life," cf. Pss. 27:13; 52:7; 116:9; 142:6). However, the 'atnah on the previous word is still problematic. In Ps. 119:59, a similar situation occurs; the accent for ם5)-l is revia' mugrash. Ginsburg solved this problem by matching the note with r11M17i in 119:57, which seems a more likely candidate. In Ps. 137:9, the only problem is the presence of the geresh stroke where we would not expect one on the word ם7"73). However, this seems to be a scribal error (which Yeivin, p. 270, indicates can happen, even intentionally). Further support for "revia' mugrash without geresh" is in the previous use of shalshet as a conjunctive in the same sequence (Yeivin, pp. 272-73, #371). Thus, in summary, this note illustrates both the use of the term l'tDOM and the complexities involved in understanding the intention behind Mp notes. Certainly, it is regrettable that Weil never published his supplementary volume, because his discussion would have been helpful in difficult cases such as this.



"Open." See M.



1) "Patah" 2) "seghol" (also called "patah qatan"). Abbreviation for fl.

Examples:

- a) Num. 32:32 [Mp to ם1]17]]t]77171M)M "Occurs 3 times, twice with patah and once with qamets" [Mm 1024]. The reference with qamets is Gen. 42:11. The references with patah are Num. 32:32 and Lam. 3:42.
- b) Job 21:18 [Mp to ם1]17]]t]77171M)M "This is the only occurrence of this form (with prefixed preposition ם), but all occurrences of the word are written like this, i.e., with *seghol* (*patah qatan*)."

Reference source: E-S, p. 1219, #1-7



"The letter!;. "

Example: 2 Chron. 29:28 [Mp to 0'1=fM] 171'1M77 (Qere) O'11MM "The Qere is □'1*17n. One of ? occurrences of superfluous !;." This note is calling attention to words spelled with an extra, unnecessary tsade. Apparently, the editors of BHS accidentally left out the number of cases of superfluous tsade, because the note as it is written does not make sense without the specified number. In L, the note is simply S 11r11, calling attention to the spelling without numbering the occurrences. The entries in the Masoretic apparatus at the bottom of the page in BHS specify other occurrences as 1 Chr. 15:24; 2 Chr. 5:13; 7:6; 13:14.



"90."~ _ "91," _ "92," a; = "93," etc.

Example: Josh. 7:20 [Mp to 1t]I!t'1IIZ; "Occurs 91 times" (instead of the more common 1t]IZ'1). [Mm lacking] The 91 occurrences are listed in Ginsburg, 1:90, #842; IV: 102f., #842. This list does not include instances in Job where 1n!t'1 is preceded either by 1y'1 (29x) or by X0'1 (3x). When these are added to the 91 mentioned above, the total reaches 123 (cf. E-S, p. 89, #4435-4558). In comparison, '709'1 occurs 1951 times. The Mp note safeguards the minority reading. (Cf. Mynatt, pp. 52-53, #38.)



"The letter y. "

Example: Deut. 32:4 [Mp to 11~] ~.= 'ID1 7%; "The form 11-7 occurs with a large tsade (above it?)." [Mm lacking] Two problems arise. First, the text of L has no large tsade in this verse. The note, therefore, must have originated in another text tradition. Second, t = is an enigmatic form. Does it mean "above"? Or is it perhaps related to the information given in Mm 1835, to the effect that the preposition accompanying 11; or 11NM is t73U, with the exception of three occurrences with '7X? (Cf. Mynatt, p. 213, #288; E-S, pp. 982f., #8, 18, 19, 23, 24, 38,

צדיקים

"The righteous."

Example: Ezra 7:6 [Mp N71iU"7 'fn= 0'171il "There are 5 occurrences in association with the righteous with the same meaning" [Mm 3908]. This note lists passages where N1i is used emphatically with reference to (famous) righteous people (Exod. 6:26, 27; Ezra 7:6; 1 Chr. 1:27; 2 Chr. 32:30). Ginsburg discusses this note and also lists five occurrences where N1M is used emphatically with reference to (infamous) wicked people (Gen. 10:9; 36:43; Num. 26:9; Est. 1:1; 2 Chr. 28:22). Reference source: Ginsburg 1:303, #86; IV:291, #86.

צורת

"Form, plan, design." The construct form of ifl11; (cf. BDB, p. 849, 11 IV). Used in the combination r11=1 r111Y.M. The phrase r1'Mir1-11S, "the design of the house (i.e., temple)," refers to the description of the restored temple of God in Ezekiel 40-48 (cf. Ezek. 43:11 for the origin of the term n'=7

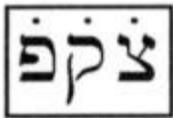
Examples:

- a) Ezek. 40:7 [Mp to אֱלֹהִים] הַמֶּלֶךְ בְּצוּרַת הַבַּיִת [אֱלֹהִים] "One of 5 occurrences of אֱלֹהִים written *plene* (in contrast to אֱלֹהִים) in 'the design of the house' (i.e., Ezek. 40-48)" [Mm 2957]. The five occurrences of אֱלֹהִים in Ezek. 40-48 are given here as Ezek. 40:7; 41:25, 26; 46:2, 8. A similar list appears in Ginsburg, I:31, #192; IV:35, #192. However, Ginsburg's list omits 41:25 and substitutes in its place 44:3. Obviously, two different textual traditions are reflected here. Examples of אֱלֹהִים in this section of Ezekiel are found in 40:8, 9 (2x), 15, 39, 40, 48 (2x), 49.
- b) Ezek. 40:15 [Mp to ']) 7.1]n'0n m1= t -The phrase'] ~3fl (written either with or without vav conjunction or maggef) occurs 4 times in 'the plan of the house' (Ezek. 40-48)" [Mm 2958]. The Mp note is reversed in this Mm heading: 10 10 ~1Z7Tf1'r:r m1N X70 "The form appears throughout 'the plan of the house' (Ezek. 40-48), with the exception of the four references, where it appears as']P-'71)." The four exceptions are Ezek. 40:15; 42:8; 48:15, 21. Occurrences of-i7\$ can be located by scanning the text of BHS (e.g., 41:4,12,15,25; 42:2,3,7,10 [2x], 13; etc.). [Mm 3937] This entry repeats the four references to 'E-)-'73) in Ezekiel 40-48. It also lists the nine references to 'MtK, found outside the book of Ezekiel.

צפוק

A mnemonic sequence giving the correct order of the abbreviated words. Cf. 1t]0 for a discussion of this type of note.

Example: Deut. 8:11 [MP to V'r111'tom.ov 1'ni0]Jflfl~1"7'ra1~7101 10'07n "One of 6 verses with some form of these 3 words, varying in order, and 0711= `his commandments'), n (1'OEWn1 `his ordinances'), 7(1'n7111 `his statutes') is the sign for the correct order of words." [Mm lacking] The six verses (located with the help of Even-Shoshan, p. 699, #153, 163, 165, 166, 176, 177, and verified by the Mp notes in BHS) are 1) Deut. 8:11 (7M1); 2) Deut. 11:1 (1:E7);3) Deut.26:17 (5)P); 4) Deut. 30:16 (M17);5) 1 Kgs. 2:3 (M17); 6) 1 Kgs. 8:58



A mnemonic sequence giving the correct order of the abbreviated words. Cf. 1= for a discussion of this type of note.

Example: Deut. 30:16 [Mp to 11t0SVj~11'npi71 1'I1ih]>j~fl1'S'r~~ In710m1 1n'0M7 "One of 6 verses with some form of these 3 words, varying in order, and (1'171= `his commandments'), 7 (11I77MI `his statutes'), M (1'MMI `his ordinances') is the sign for the correct order of words." [Mm lacking] The six verses (located with the help of Even-Shoshan, p. 699, #153, 163, 165, 166, 176, 177, and verified by the Mp notes in BHS) are 1) Deut. 8:11 (7 M:); 2) Deut. 11:1 (~ 7), 3) Deut. 26:17 (E)7); 4) Deut. 30:16 (E)7 5) 1 Kgs. 2:3 (n17); 6) 1 Kgs. 8:58



"One hundred."

Examples:

- a) Gen. 18:3 [Mp to קלד אדנא "The form אדנא occurs 134 times (in the Bible)."
[Mm lacking] (This Mp note only counts occurrences of אדנא standing alone.) A complete list is found in Ginsburg, I:25f., #115; IV:28f, #115. In addition to the 134 times that אדנא stands alone, there are 304 instances where it is followed by יהוה. These counts include אדנא in all its forms, including those with prefixes.

Reference source: For a discussion of the reason for Weil's "Mp sub loco" note, see Mynatt, p. 55, #41.

- b) Deut. 31:29 [Mp to **בְּעֵינַי**] **קָלַט לִג מִנָּה בְּתוֹר** "The form **בְּעֵינַי** occurs 139 times (in the Bible), 33 of these are in the Pentateuch." [Mm lacking] These can be located in Even-Shoshan, p. 854, #185–323. The 139 occurrences are of this form without additional suffixes or prefixes. The 33 references in the Pentateuch are listed in Mynatt, p. 85, #84. He also discusses the "Mp sub loco" notes on this entry on p. 212, #287. An alternative list of 32 occurrences in the Pentateuch is given by Ginsburg, II:385, #294 (although references from other books of the Bible are included to make up the total).

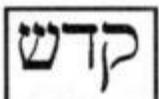


- a) Lev. 14:45 [Mp to **וְאֶבְנֵי**] **הָ הַ דְּקִדְמוֹן לְעֵצִים** "This is one of 5 occurrences of a reference to stone(s) preceding a reference to tree(s) (i.e., wood)" [Mm 4157]. The five references are given as Lev. 14:45; Jer. 3:9; Ezek. 26:12; 1 Chr. 22:15; 2 Chr. 2:13. Ginsburg, I:22, #81, provides a list of only four references, from which Jer. 3:9 is missing. The reason for noting the occurrences of **וְאֶבְנֵי** before **וְעֵץ** is that in the majority of the cases references to **וְעֵץ** come first (cf. Deut. 28:36, 64; 29:16; 2 Sam. 5:11; 2 Kgs. 19:18; Isa. 37:19; etc.).

"First, former, preceding." Plural: lm-7p.

Examples:

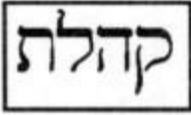
- b) Dan. 2:35 [Mp to **וְדָהָבָא**] **דְּ כִסְפָא דְּקִדְמִים** "In 4 instances **כִּסְפָא** ('silver') precedes the reference to **דָּהָבָא** ('gold')" [Mm 3800]. The four references are Dan. 2:35, 45; 5:23; Ezra 7:18. This note refers only to Aramaic portions of the Bible (cf. Ginsburg, II:50, #402). For references to **דָּהָבָא** listed before **כִּסְפָא** in these same Aramaic sections, see Dan. 5:2; Ezra 5:14; 6:5.



"Sacred, holy, the sacred language (Hebrew)." Often preceded by 110j7, as in 11cv5

Example: Ps. 61:8 [Mp to 1r;]0.71711&5 "The form 1?? occurs only once in Hebrew." [Mm lacking] 1r;, the Pi'el imperative 2ms from i Ip, occurs only here in the Hebrew portions of the Bible. However, the same form, meaning "who?" or "what?" (cf. M),

occurs several times in the Aramaic passages in the Bible (cf. Ezra 5:3, 4, 9; Dan. 3:6, 11, 15; etc.).



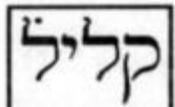
"The book of Ecclesiastes."

Examples:

- a) Gen. 6:11 [Mp to MI~Xiii ';&]n1D7 n'7M7'7D11 "This phrase occurs 6 times, in addition to its occurrences in the book of Ecclesiastes" [Mm 4077N]. The six occurrences outside Ecclesiastes are Gen. 6:11; Exod. 18:12; Josh. 24:1; Judg. 21:2; 1 Chr. 13:8; 16:1. Occurrences in Ecclesiastes include 2:26; 5:1; 7:26. There are four occurrences of D'i~X']Pt7, Pss. 56:13; 61:7; 68:3; 1 Chr. 13:10.
- b) Isa. 54:15 [Mp to I;'nMnlh-7n'77171 'iV=j7Z1tn1 "Occurs 6 times written plene (with holem-vav), in addition to occurrences in Proverbs and Ecclesiastes, all of which are written like this, with 3 exceptions [Mm lacking] Ginsburg, II:283, #292, supplies the references to פּוֹל', which are Isa. 10:34; 13:15; 54:15; Ezek. 6:12; Amos 9:9; 1 Chr. 12:20. The three defective forms in Proverbs are 11:5, 14; 13:17. *Plene* forms in Proverbs and Ecclesiastes include Prov. 17:20; 24:16; 28:10, 14, 18; Eccl. 10:8; 11:3.



See nwMZU.



"To be light (of weight), slight, trifling." Cf. Hebrew

Example: Jer. 3:9 [Mp to ~Pp]'T~7= Onl 2 "This form is unique and defective with (the meaning) to be trifling" [Mm lacking] The word ~Pp is a hapax spelled defectively, although there are other plene occurrences (e.g., Jer. 4:9). The Mp note specifies the correct meaning for 5Pp, since it might otherwise be confused with `717, "voice."



"gamets." Plural: 11W27. Also appears in the phrase 1tO7 n7 "qamets qatan," i.e., sere (cf. 1n7rim).

Examples:

- a) Ps. 44:4 [Mp to אָרֶץ] “There are 14 occurrences of *qamets* in the tone syllable of אָרֶץ, in addition to its occurrences with *'atnah* or *sof pasuq (silluq)*, which also have *qamets* in the tone syllable, except in four instances (אָרֶץ)” [Mm 1234]. The 14 occurrences of אָרֶץ (when not accented with *'atnah* or *silluq*) are found in Deut. 32:13; Isa. 14:9, 21; 33:9; 44:23; 49:13; 51:13, 16; 52:10; Jer. 9:18; 16:19; 31:8; Zech. 12:1; Ps. 44:4. The four occurrences with אָרֶץ, when accented with *'atnah* or *silluq* (instead of the expected אָרֶץ), are found in Pss. 35:20; 48:11; Prov. 30:14, 21. A list roughly parallel to this is given in Ginsburg, I:107, #1097, with additional commentary in IV:129, #1097.
- b) Exod. 15:11 [Mp to עֲשֶׂה] “The form עֲשֶׂה occurs 8 times with *qamets qatan (sere)* in the final syllable, in addition to its occurrences in Deut., Kings, the Twelve Prophets, Psalms, Ecclesiastes, Ezra, and Chronicles, where it is also written like this, except in 22 instances (עֲשֶׂה)” [Mm 475]. The first part of this note consists of the eight occurrences of עֲשֶׂה (outside the books listed above). They are found in Exod. 15:11; 35:35; Isa. 19:10; 64:4; Jer. 10:12; 51:15; Prov. 12:22; 22:2. (For an alternate list, reflecting a different Masoretic tradition, see Ginsburg, II:423ff., #860.) The second part of Mm 475 lists the 22 occurrences of עֲשֶׂה found in the books named above. They are Deut. 5:10; 10:18; 31:21; 2 Kgs. 7:2, 19; Amos 9:12; Nah. 1:9; Zeph. 3:19; Zech. 10:1; Mal. 3:17, 21; Pss. 18:51; 37:7; 104:4; 106:21; 146:6, 7; Eccl. 8:12; Neh. 2:16; 4:11; 6:3; 1 Chr. 18:14. (For a slightly different list, see Ginsburg, 11:423, #854.) The many references to Mtv in the group of books listed above could be found in a concordance (cf. E-S, p. 921, #1372-1412).



A mnemonic sequence giving the correct order of the abbreviated words. Cf. 10'0 for a discussion of this type of note.

Example: Deut. 11:1 [Mp to 1'n1t21 11VOO~11'nanl]~5nnr~ 1'S'r~a1~710eI 1V0 "One of 6 verses with some form of these 3 words, varying in order, and 7 (1'n7n1 `his statutes'), M (1'MM UM `his ordinances'), , `his commandments') is the sign for the correct order of words." [Mm lacking] The six verses (located with the help of Even-Shoshan, p. 699, #153, 163, 165, 166, 176, 177 and verified by the Mp notes in BHS) are 1) Deut. 8:11 (7M 2) Deut. 11:1 (2 M 17): 3) Deut. 26:17 (E)27); 4) Deut. 30:16 (M7S);5) 1 Kgs. 2:3 2);(M2ID); 6) 1 Kgs. 8:58 M2).



A mnemonic sequence giving the correct order of the abbreviated words. Cf. Inc) for a discussion of this type of note.

Example: Deut. 26:17 [Mp to 1't05M]1 1'n1=1 1'amitnt]1,',na In710E1 E7 "One of 6 verses with some form of these 3 words, varying in order, and 1r~'07(1'n7n1 `his statutes'), (1711= `his commandments'), M(1't0MtUn1 `his ordinances') is the sign for the correct order of words." [Mm lacking] The six verses (located with the help of Even-Shoshan, p. 699, #153, 163, 165, 166, 176, 177, and verified by the Mp notes in BHS) are 1) Deut. 8:11 (72) Deut. 11:1 M7);3) Deut. 26:17 (nY7);4) Deut. 30:16 (Eb7Y);5) 1 Kgs. 2:3 N);(MN7); 6) 1 Kgs. 8:58



"Read, or to be read." Alternate form: 7, used in Ketiv/Qere combinations.

Examples:

- a) Isa. 44:24 [Mp to מֵאֲתִי חֹד מִן חֹ כֶּתֶב מִלִּין וְקָרָה חֲדָה מִי אֲתִי (Qere) "The phrase 'rlu'n should be read as 'MM This is one of 8 instances where that which is written as two words should be read as one" [Mm 214]. The second part of this note lists the eight passages with their divided words as Judg. 16:25; 1 Sam. 9:1; 24:9; Isa. 9:6; 44:24; Lam. 1:6; 4:3; 2 Chr. 34:6.
- b) Judg. 20:13 [Mp to...,]nD;Z'71'17 ID71 "The word 'JD should be placed with the vowels in the text (resulting in 'fl). This is one of 10 instances where a word is to be read although it is not written." [Mm 2745] The ten references with the missing words are Judg. 20:13; 2 Sam. 8:3; 16:23; 18:20; 2 Kgs. 19:31, 37; Jer. 31:38; 50:29; Ruth 3:5, 17. See Chapter 3 for a discussion of this phenomenon.
- c) 2 Sam. 13:33 [Mp to MR]17M~1I1D 17 ID 77MN `The word DK is one of 8 words which are written (in the text) but should not be read" [Mm 2752]. The eight references with the superfluous words are 2 Sam. 13:33; 15:21; 2 Kgs. 5:18; Jer.

38:16; 39:12; 51:3; Ezek. 48:16; Ruth 3:12. See Chapter 3 for a discussion of this phenomenon. BHS points this word in error; cf. BHK where they are absent.



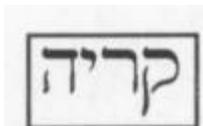
"The entire Bible."

Examples:

- a) Num. 3:39 [Mp to'f17p] xn 'nwnp~::~ "Always written plene (with shureq) throughout the Bible, with one exception" ('717!p 2 Kgs. 11:15).
- b) Ps. 89:51 [Mp to D'MD D'M71D'D7 D'12D1'717 K'17 `1D1 "These words occur only here (in this order), and elsewhere throughout the Bible their order is reversed to read D1D1 D'Dy." [Mm lacking] Examples of these words in their customary order can be seen in E-S, p. 888, #1661, 1668, 1677, 1679-88, 1695.



See MrM.



"Name of a city or a place." Usually preceded by M.

Examples:

- a) 1 Sam. 2:29 [Mp to מָעוֹן] דְּ וְכָל שֵׁם קָרְיָהּ וְאִנְשֵׁי דְכֹוֹתַי [מָעוֹן] "The form מָעוֹן occurs 4 times (in the Bible), in addition to its occurrences as the name of a place or of a person (or people)." [Mm lacking] Ginsburg, II:238, #607, lists the first four references as 1 Sam. 2:29, 32; Ps. 71:3; 90:1. That these are the intended references can be verified by the Mp note placed beside each in *BHS*. מָעוֹן is used as a place name in Josh. 15:55; 1 Sam. 23:24, 25 (2x); 25:2. As a personal (or gentile) name, it occurs in 1 Chr. 2:45 (2x); Judg. 10:12.

Reference source: E-S, pp. 686f.

b) Josh. 15:42 [Mp to קר'יה [ןעֶשֶׁן] ה' שם קר'יה [ןעֶשֶׁן] occurs 5 times as the name of a city" [Mm 1346]. The five references are given as Josh. 15:42; 19:7; 1 Chr. 4:32; 6:44; 1 Sam. 30:30 (the latter as בּוֹר־עֶשֶׁן). The purpose of the Mp note placed beside these references is to distinguish the occurrences of עֶשֶׁן as the name of a city and its more frequent use as a simple noun meaning "smoke" (cf. Judg. 20:40; Isa. 6:4; Ps. 18:9; etc.).



"Bald," or "bare," i.e., without a prefixed vav.

Example: 1 Chr. 23:29 [MptoMM:M~]710~~ "This form is written without prefixed vav in this verse" [Mp sub loco]. M1711if=] stands in a series of words prefixed with the preposition 7, but all the others also have a prefixed vav. 771& alone stands without vav.



"The letter l."

Example: Gen. 10:3 [Mp to Me'-III1MD~ "This name (Riphath) occurs only once written with resh." [Mm lacking] However, the same person is referred to as ;:1n"7 (Diphath) in 1 Chr. 1:6. The note in Gen. 10:3 has been marked "Mp sub loco" because L originally had only ~ as its Mp note. Weil has expanded this note to read 1n:)~ to make it match the Mp note to 1 Chr. 1:6 (cf. Mynatt, p. 44, #25).



"Beginning, start, head." Cf. C-1.

Example: Deut. 18:16 [Mp to i71if □yM] X71 13U0'±±M1 ON-) 1~1 n1:i "This combination occurs nine times in addition to the occurrences from the beginning of the book of Kings until ~t'IW-~1O ~il'1, which are like them" [Mm 3417]. The Hebrew phrase cited by this note is the first three words from 1 Kgs. 12:16. Citing an excerpt is the usual method in the Masorah of noting a verse reference. This Mp note is accounting for all of the occurrences of the combination if17' □.UM. The note says

that iff □SX occurs nine times (Deut. 18:16; 29:17; 1 Sam. 3:28; Isa. 7:11; 8:18; 28:29; 29:6; Ps. 121:2; Ruth 2:12) plus the instances which occur between the beginning of the book of Kings and 1 Kgs. 12:16 (where there are three occurrences, 2:33; 11:9; and 12:15). Thus, all of the occurrences of the combination 71iT'MDrZ are accounted for.



"Fourth." Abbreviation for nKFO1.

Example: Job 36:23 [Mpto'n] 17:1n'fl ~nl710M 'M *':I1 1" ,n al 'ne"1 1'~'n TZ "There are 3 instances where the word 'n occurs at the beginning of a verse with 3 words (following) and the fourth word is '01. And all of these verses contain 8 words" [Mm 3552]. This note is calling attention to three unusual verses. They all have 'n at the beginning of the verse and three more words follow before the fourth word which is 'P1. In each of the verses, there is a total of eight words (Job 34:13; 36:23; Ps. 24:3). The word 't2 never appears elsewhere at the beginning of a verse, but there are several other instances where the sequence '0 plus three words plus 'T21 occurs in the middle of a verse (2 Sam. 7:18; 20:11; 1 Chr. 17:16; etc.).



See OMI'E).



"Plural." Sometimes in the combination D'O1110.

Example: Num. 13:22 [Mp to Nt'l]=17 1101'00T7 "One of 8 cases where it is wrongly supposed that a plural form should be used (instead of the singular 1!I~~l)." [Mm lacking] However, Ginsburg (I: 170, #1 19a; IV: 185, #1 19a) lists 12 cases where 1W2'1 might wrongly be suggested as a correction for (since its subject is plural). The last four references in Ginsburg are problematic, and only the first eight match the Mp notes in BHS. They are Num. 13:22; 2 Sam. 3:22; Isa. 45:24; Ezek. 14:1; 20:38; 23:44; 36:20; Jer. 51:48.



"Large, larger than normal."

Example: Num. 27:5 [Mp to ItOet~n]'t10171:'7 "This is the only occurrence of a large nun." Cf. the text of BHS, where the final nun is larger than normal; also see chapter 3 on the Proto-Masoretic Text.

(See the example under 1'm.)

"Spirit."

Example: Gen. 1:2 [Mp to □'*9 81111 1 n M:)1 5XMV "Dl tn'~:I ii=t1'f "t711 "One of 8 occurrences of M'i71Z 1711 (in the Bible), 2 of which have this same form (with prefixed vav, see 2 Chr. 24:20), in addition to references (to the divine Spirit) in the book of Samuel, which are also written like this, with the exception of 5 references to M1i7'r111." [Mm lacking] Ginsburg (11:572, #240) supplies the missing information. The eight references to 0'Mx1'111 are Gen. 1:2; 41:38; Exod. 31:3; 35:31; Num. 24:2; Ezek. 11:24; 2 Chr. 15:1; 24:20. The five references to 7711!'fl in the books of Samuel are 1 Sam. 10:6; 16:13, 14; 19:9; 2 Sam. 23:2. All of the above can be verified by checking the Mp notes in BHS. See also Mynatt, p. 91, #90.

"The book of Ruth."

Example: Isa. 32:12 [Mp to IM]nI'll'~"1 M"I to'Ili1 "This form occurs 6 times spelled with', and it is always spelled this way in the book of Ruth, with 2 exceptions" [Mm 2329]. This Mp note is distinguishing between occurrences of 1.7t and 11t). Prefixes are ignored with the result that various different forms are included. The note is saying that '1in occurs six times (2 Sam. 1:21; Isa. 32:12; Ps. 132:6; Prov. 23:10; Neh. 12:44; 2 Chron. 31:19), and'1in is the usual spelling in Ruth (1:1, 2, 6, 22; 2:6). But there are two exceptions where 77-t occurs in Ruth (1:6; 4:3).

"Odor, scent." See example under nn'].

"Beginning of the verse." Abbreviation for 710E) Ollil(cf. 710n M10).

Examples:

a) Lev. 13:9 [Mp to נַגַּע וְסַפֵּר יָא רִפּ] "One of 11 instances where nun is found

at the beginning and at the end of the verse" [Mm 729]. The 11 references are Lev. 13:9; Num. 32:32; Deut. 18:15; Jer. 50:8; Pss. 46:5; 77:21; 78:12; Prov. 7:17; 20:27; Song 4:11; 1 Chr. 12:2.

- b) Lev. 22:24 [Mp to וְאֵלֶיךָ] "This form is found only here, and this is one of 10 verses with 4 words at the beginning of the verse prefixed with *vavs*" [Mm 4162]. The ten verses are Lev. 22:24; Deut. 7:13; Josh. 15:32, 36; 19:26, 28; 2 Sam. 17:29; 1 Chr. 3:20; 12:5; 2 Chr. 5:1.



"Lacking dagesh forte." The opposite of this is OY7, "with dagesh forte."

Examples:

- a) Gen. 2:25 [Mp to עֲרוֹמִים] "This form is written *plene* (with *shureq*) 4 times, 2 times with *dagesh* (in מ) and 2 times without *dagesh* (in נ)" [Mm 18]. עֲרוֹמִים occurs in Gen. 2:25 and Job 22:6 (there is a typographical error in the Mp; ופי should be רפי). עֲרוֹמִים occurs in Job 5:12 and 15:5.
- b) Gen. 4:9 [Mp to רַפִּי] "This form occurs only once without *dagesh* (in the ש)." [Mm lacking] This indicates that the ה prefixed to the Qal participle is the interrogative ה rather than the ה of the definite article (cf. Ps. 146:6).



"Beginning of the word." Abbreviation for XMIM71ON-1. Cf. M-0.

Example: 1 Sam. 14:32 [Mp to t7i7SU_]tU`70IIM ORa'10-717 (Qere) z7L7tni7 "One of 13 words lacking the i 7 of the definite article at the beginning of the word in this and similar forms" [Mm 1856]. The 13 words are found in the following references: 1 Sam. 14:32; 2 Sam. 23:9; 1 Kgs. 4:7; 7:20; 15:18; 2 Kgs. 11:20; 15:25; Jer. 10:13; 17:19; 40:3; 52:32; Ezek. 18:20; Lam. 1:18.





"The letter to representing either in or tU. "

Example: Judg. 4:18 [Mp note to i~'tt]WU:ItI0n0 ' "One of 10 words written with ZU, and it~'t]ib~ occurs nowhere else" [Mm 1411]. The heading to this note further clarifies the Mp note: ir]t]'Ol01'171ton0' "These are the 10 words written tU but pronounced 0, and their references." The ten words are as follows: (Judg. 4:18) (Isa. 3:17) ME01(for ME01); (Isa 5:5)1n~10n; (Ezek. 41:16) q'fl ; (Hos.8:4)11'tUT (from 11th); (Hos. 9:12)'110:1(for'1100); (Job 40:31) n10tn0; (Eccl. 12:11) n11~]VJtj01 (for n11~]0n); (Lam. 2:6)10tD (for 100, Jer. 25:30); (Lam 3:8) Orin (for CM, 2 Chr. 32:30). The significance of this note is that it reflects an early stage in the formation of the Hebrew text, a stage during which the use of C seems to have been more widespread than at a later stage, when 0 was slowly replaced by t. Some words have survived with both spellings, but most have not. For an early dialectical difference between in and 0, see Judg. 12:6.



"The remainder, the others, the rest." This term is used to refer to other texts which are similar to the one marked by the Mp note. Yet they are different in some significant way such as vocabulary or meaning.

Examples:

- a) Deut. 4:5 [Mp to MW tQ D'Nn]i!l'1tU1~7 i~O□'1= 1~itU1t "The phrase `going there to possess' occurs twice (cf. Deut. 30:18), and all the rest refer to `passing over there to possess.'" In this case, the "rest" refers to other similar expressions, the difference being 0'1:Iy versus □'MM. [Mm lacking] References to "passing over to possess" are found in Deut. 4:14; 6:1; 11:8, 11; etc.
- b) Ruth 4:10 [Mp to קְנִייתִי מִחֵלוֹן אִשְׁתֵּי מַחְלוֹן] "This is the only time Ruth is described as the 'wife of Mahlon'; the remaining reference (Ruth 4:5) speaks of her as 'the wife (widow) of the dead man.'"



"Tribe, clan."

Example: Num. 2:14 [Mp to ~XIVI]=0=~ "The name Reuel occurs only once in the section on the tribes." [Mm lacking] Here = is a designation for a particular context of scripture, the section on the tribes in Num. 1:20-2:34. The note is saying that this

name occurs only once in this section. However, note that this same person is referred to by the name '7X1D-f in other texts (Num. 1:14; 7:42, 47; 10:20). See Mynatt, pp. 156-58, #192.

שובה

"To return, the act of returning."

Example: 2 Chr. 19:1 [Mp to Mt-1] □ ~Zn11'i7 71M1tUM "One of 5 references to (someone) returning to Jerusalem" [Mm 3963]. The five references are given as Zech. 1:16; Ezra 2:1; Neh. 7:6; 2 Chr. 19:1; 34:7.

שינה

"To sleep, the act of sleeping."

Example: Jer. 51:39 [Mp to rlltn]M=i "This word occurs 5 times with reference to sleep" [Mm 2756]. The purpose of this note is to distinguish between the two uses of r= in the Bible. It occurs numerous times as the construct form of -Mt, "year," in which case it means "year of" (cf. Gen. 41:50; Lev. 25:5; Isa. 61:2; etc.). In five instances, however, it is the construct form of M:t, "sleep" (from t meaning "the sleep of" (cf. Jer. 51:39, 57; Ps. 132:4; Eccl. 5:11; Est. 6:1).

שיר השירים

"Song of Songs."

Example: Num. 31:18 [Mp to 0'V»M]nlh" f D"1'~Ui "770t7~1LJ "This form occurs only here and in the book of Song of Songs, where it is always written like this." [Mm lacking] Even-Shoshan (p. 124, #684-86) lists three occurrences in Song of Songs (1:8; 5:9; 6:1).

שלש ספרים

"Three Books (Psalms, Job, Proverbs)." Cf. 11-W.

Example: Ps. 87:5 [Mp to 11'x'71] □ `1n0tn~tnn E" 1.Lt*7 11M `771 "One of 2 occurrences of this form, and one of 5 words with this accent ('azla legarmeh) at the beginning of the verse in the Three Books" [Mm 3346]. 11'1 (or 11'x'71) occurs in Zech. 1:14 and Ps. 87:5. [Mm 3654] The five words with 'azla legarmeh at the beginning of the verse are found in Pss. 2:2; 5:11; 87:5; Prov. 6:14; 30:15.



"Personal or place name(s)." Alternative spelling CIO. Alternate form 1!t'il!tIt]tU.

Examples:

- a) Josh. 15:24 [Mp to שֵׁם] וְשֵׁם בְּרִנְשׁ “Occurs twice, once as the name of a city, and once as a man’s name” [Mm 1328]. שֵׁם as the name of a town occurs in Josh. 15:24, and as a man’s name in Ezra 10:24.
- b) Exod. 29:40 [Mp to רִבֵּעַ] וְכֹל שֵׁם אִישׁ דְּכוּת רִבֵּעַ “The form רִבֵּעַ occurs twice, in addition to its occurrences as a man’s name.” [Mm lacking] Twice רִבֵּעַ signifies “a fourth (of something).” The references are Exod. 29:40 and 1 Sam. 9:8. רִבֵּעַ as a man’s name (Reba) is found in Num. 31:8 and Josh. 13:21. (Cf. E-S, p. 1058, #1–2 [רִבֵּעַ¹] and #1–2 [רִבֵּעַ²].)
- c) Isa. 6:6 [Mp to רִצְפָּה] לְ וְכֹל שֵׁם אִית דְּכוּת רִצְפָּה “The form רִצְפָּה occurs only once (meaning ‘a live coal’), and elsewhere it is used as a woman’s name.” [Mm lacking] The references to a woman’s name (Rizpah) are found in 2 Sam. 3:7; 21:8, 10, 11.



"The book of Samuel."

Example: 2 Sam. 14:32 [Mp to RM]VOD Mn`71 n.-=1 ~M1DtUD On M "This form is written defectively (instead of KID) 5 times in Samuel and the Writings, and this is its only occurrence in this book (Samuel)" [Mm 169]. This list is in two parts. The first gives 14 references where the plene form (t'1D) occurs in the Pentateuch and the Prophets (omitting its occurrences in the Writings). The second part of the Mm note gives the defective form's occurrences in Samuel and the Writings, which include 2 Sam. 14:32; Ps. 105:19; 126:6; Est. 5:14; 2 Chr. 25:8. For additional data and accompanying commentary on the incidence of HIM(fit), see Ginsburg, I: 168, #80-81; IV :180, #80-81.



See OTU and W'C.

שמיעה

"To hear, the act of hearing."

Example: Gen. 3:17 [Mp to ~17~n3Jntn] '71jp~nrntnT' "There are 17 references to (someone) hearing a voice" [Mm 23]. The heading to Mm 23 is '71~"JI13Jt~tUT', the same as the Mp note in Gen. 3:17, and the references are given as Gen. 3:17; 16:2; Exod. 3:18; 4:8, 9; 15:26; 18:24; Judg. 2:20; 1 Sam. 2:25; 28:22, 23; 1 Kgs. 20:25; 2 Kgs. 10:6; Jer. 18:19; Hab. 3:16; Pss. 58:6; 81:12; Song 8:13. However, there are two problems with this list: 1) There are 18 references given, not 17 as specified by both the Mp note and Mm 23. The error in the list is 1 Sam. 28:22, which has ~17,,; not L717z7. 2) Mm 23 has omitted the occurrence in 1 Sam. 15:1. Notice also that the Mp note in 1 Sam. 15:1 is n' (both in BHS and L). It appears that this Mp note includes the 17 correct occurrences listed above, plus 1 Sam. 15:1. Thus, the Mp note IT in 1 Sam. 15:1 gives an accurate accounting of the occurrences, whereas Mm 23 is in error. In L, the occurrence in Gen. 3:17 also has the Mp note IT, although Weil has changed it to L717jnrntnT', as noted above.

שמשון

See 110M 'TEM.

שנאה

"Hatred, enmity (enemy)." Combined with jl&.

Example: 1 Sam. 28:16 [Mp to ¶¶v]ifno11&i? "There are 8 occurrences of 7-1.U (or variations thereof) meaning enmity (or enemy)." [Mm lacking] Ginsburg (11:418, #758a, 758b) lists eight occurrences with this meaning, but some of his references are problematic. The list he gives includes 1 Sam. 28:16 (71y); Isa. 14:21Mic. 5:11 (for 5:10?) ("..%U); 5:13 Pss. 9:7 (D'y1); 139:20 y); Dan. 4:16 (J.'I3)'7); Ezra 4:14 (which seems to have been listed in error). A careful examination of these passages in BHS indicates that the following were included in the eight, as verified by the accompanying Mp notes: 1 Sam. 28:16; Isa. 14:21; Mic. 5:10 (rather than 5:11); 5:13; Pss. 9:7; 139:20; Dan. 4:16. Since this list omits Ezra 4:14, a replacement must be found to arrive at a total of eight occurrences. A search of Even-Shoshan reveals a second meaning for T.) (p. 862) as "adversary," and refers to Jer. 15:8 and Hos. 11:9 as instances of its usage. Only Jer. 15:8 is accompanied by an Mp note indicating that it is the reference missing from Ginsburg's list. Incidentally, this suggests the possibility of translating 7y:1 in Hos. 11:9 in a way that better suits the context.

שפטים

"The book of Judges."

Example: Gen. 26:32 [Mp to' Th11~n "I n : rt)-7 '7XliWO'Mo t)lOn1 "This form occurs 4 times written defectively (hireq instead of hireq-yod), in addition to its occurrences in Judges and Samuel, which are also defective, with two exceptions, which are plene (with hireq-yod)" [Mm 195]. The four defective forms (outside Judges and Samuel) are found in Gen. 26:32; 45:26; 2 Kgs. 7:15; 18:37. The two plene forms referred to above are found in 1 Sam. 11:9; 14:33. This same list can be found in Ginsburg, 11:273, #81.

ת

ת

"The letter n. "

Example: Exod. 40:4 [Mp to Il'Svll]n TL□.UnI~ `'"This is the only occurrence of this form, and it is accented on the letter n, i.e., on the final syllable (yl)." [Mm lacking]

תגמכפוס

A mnemonic device giving the correct order of the abbreviated words. Cf. 1V0 for a discussion of this type of note.

Example: Deut. 7:1 [MP to'O1O'i i ...'1'ItM]CIEM;rl 1rY' "The sign for the correct order of words is n (VIM M T `the Hittites'), a('iUalaa `the Gergashites'), n('1n?T `the Amorites'), =>n `the Canaanites'), M('11EM `the Perizzites'), 1 ('lnil `the Hivites'), 0 ('010'n `the Jebusites')" [Okhl 274].

תגרייא

"Merchant, trader."

Example: Job 40:30 [Mp to =M01 110X71 a "This word (in its plural form) occurs 3 times, but only here does it mean `merchants'." [Mm lacking] Ginsburg (11:49, #391) lists the three references as Obad. 20; Job 40:30; Neh. 9:24. The Mp notes in BHS match these three references.

"An abbreviated reference to the Twelve Prophets (nfor11UD'117), Chronicles ("i for = '77'1:11), Proverbs (h for 'j7=), and Ecclesiastes ,

Example: Ps. 90:11 [Mp to . flV]onn x110'7 1-n7rl 5:)1 ~n ' "Occurs 10 times written plene (with holem-vav), in addition to its occurrences in the Twelve Prophets, Chronicles, Proverbs, and Ecclesiastes, where it is also written plene, except in 3 instances where it is defective (with holem only)." [Mm lacking] Ginsburg (I:708ff., #141) lists the ten plene forms (outside the books mentioned above) as occurring in 1 Sam. 26:12; 2 Sam. 12:22; Isa. 29:11; Jer. 29:23 (Qere); Pss. 1:6; 37:18; 90:11; Ruth 3:11; Est. 4:14; Neh. 10:29. The three defective forms found among the four books listed above are in Prov. 28:2; 29:7; Eccl. 8:7.

"The Torah, Pentateuch." Abbreviation for T-Ilrl. Cf.I7711Z('11u). Usually found with prefixed preposition D

Example: Gen. 48:11 [Mp to MR-1]01':I~I -'IIn:IMi' "There are 16 words in the Pentateuch that are written with (final) I (where one would expect vav instead), and this is the only occurrence of MWI in the Bible (Qal infinitive construct)" [Mm 598]. The 16 words are found in Gen. 48:11; 49:11 (2x); Exod. 2:19; 15:1, 21; 17:14; 19:13; 22:4, 26; 32:17, 25; Lev. 23:13; Num. 10:36; 23:8; Deut. 34:7. See Mynatt, p. 128, #144.

"Word." Abbreviation for Mr11O'17. See I1"0 and n"1. When Xt11O'Il is cited in an Mp note, it is usually abbreviated as tl, especially in the combinations Il" 1 (beginning of the word") or rl" 0 ("end of the word"). Examples of this usage can be found under M-1 and M-0.

Abbreviation for i7'7TZt2M ~0 771M, 11n, "the Torah is *MMb0." i7OIl is a mnemonic sign giving the correct form for the phrase fr7[1T]-~: in the Torah. This phrase occurs only three times in the Bible (Exod. 15:26; 1 Kgs. 8:37; 2 Chr. 6:28), and each occurrence varies slightly from the other two.

Exod. 15:26	כָּל־הַמַּחְלָה	תְּכֹה = תורה כל המחלה
1 Kgs. 8:37	כָּל־מַחְלָה	מִכֶּם = מלכים כל מחלה
2 Chr. 6:28	וְכָל־מַחְלָה	דְּוָם = דברי הימים וכל מחלה

Thus, mnemonic signs were developed as reminders of the correct form in each case. Cf. 10'0 for a discussion of mnemonic signs.

Example: Exod. 15:26 [Mp to i1~17M,7~7)1~]'CMDn~7 "This combination occurs only once, and ~Cr1 is its sign." The mnemonic sign in unabbreviated form is MIT (if~rrif~:), and it indicates that, in the Torah, the correct form of this phrase is M~nt~Z, with no prefixes attached to 71,71'1?). This form is in contrast to two other occurrences (1 Kgs. 8:37; 2 Chr. 6:28), which are slightly different [Mm 4166].

תלדות

"Generations."

Example: Gen. 25:7 [Mp to -,*91]fl Ml-tn 5D1 lfl E)"11" "The word i1~K occurs 17 times at the beginning of the verse in the Pentateuch in addition to' its occurrences before the word fl1`?i7fl ("generations"), where it also is written like this, except in four instances (where it is written as fl61~1fl ii~R)" [Mm 267]. The 17 occurrences of MTX1 are listed as Gen. 25:7, 17; 36:13, 14, 17, 18, 23, 24, 25, 26, 31; Exod. 21:1; 28:4; Num. 13:4; 26:36, 57; Deut. 27:13 [Mm 48]. The four occurrences of rl'~1117' . - (at the beginning of the sentence) are found in Gen. 2:4; 6:9; 11:10; 37:2. For examples of fl`f71flil71, see Gen. 10:1;11:27; 25:12, 19; 36:1, 9; Num. 3:1.

תלויות

"Raised, suspended." Usually by n1'MR. MR.

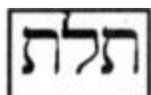
preceded Example: Judg. 18:30 [Mp to Seet4M]rn'tnnl'rl1N "One of 4 suspended letters" [Mm 3557]. The references where the raised letters occur are Judg. 18:30; Ps. 80:14; Job 38:13, 15. (See chapter 3 on the Proto-Masoretic Text.)

תלים

"The book of Psalms."

Example: Isa. 64:4 [Mp to iiWI]□"7fl 100'1fl M':M□'1:1`Z ~:I IM7n7n nfln'7i!'"f WITV n~17 "The form MOD (or't D) occurs 8 times with qamets qatan (sere) in the final syllable, in addition to its occurrences in Deuteronomy, Kings, the Twelve Prophets, Psalms, Ecclesiastes, Ezra, and Chronicles, in which books it also appears

as iTD.!), with 22 exceptions (i=" S))" [Mm 475]. This note furnishes two separate lists. The first contains the eight references to iTZDy (outside the additional books listed above). The second contains the 22 references to tUy occurring in these same books. (The lists may be found in the second example under 7.)



hThree, third, or seghol' (because it has three dots or points).

Examples:

- a) Gen. 42:22 [Mp to וַגַּם] “In 23 verses (in the Bible) וַגַּם is followed by (only) 3 words” [Mm 1629]. This means וַגַּם is the fourth word from the end of the verse in all these references. The 23 references are given as Gen. 42:22; Exod. 21:35; 33:12; Num. 24:24, 25; 1 Sam. 18:5; 2 Sam. 15:19; 19:41; 21:20; 2 Kgs. 13:6; Isa. 7:20; Jer. 10:15; Ezek. 5:11; 16:29; 24:3; Hos. 4:3; Zech. 11:8; Ps. 78:21; Prov. 16:4; Eccl. 6:7; 1 Chr. 10:13; 20:6; 2 Chr. 28:2.
- b) Deut. 1:31 [Mp to אֲשֶׁר] “One of 8 verses (in the Bible), in each of which the same word occurs 4 times, except that the third occurrence differs from the others.” [Mm lacking] This note is difficult to decipher, since there seem to be multiple traditions about the number and identification of the relevant verses. Ginsburg (I:416, #107; IV:342f., #107) puts the number of the verses at seven, and then fails to identify one of the seven. The six he identifies are Gen. 41:26; Deut. 1:31; Isa. 30:16; 1 Sam. 9:4; Ezek. 48:16; Ezra 8:16. These verses match the Mp notes in *BHS*, and so are to be regarded as part of the eight. But this still leaves two to be sought elsewhere. One can be found in Isa. 31:1, as verified by the Mp note accompanying this verse. The location of the other, however, remains a mystery.
- c) Gen. 26:25 [Mp to וַיִּטַּח] “This form occurs twice pointed with *seghol*” (rather than וַיִּטַּח, Gen. 12:8; 35:21; etc.). [Mm lacking] The other occurrence of וַיִּטַּח is in 1 Chr. 15:1. In both instances *sere* is shortened to *seghol* because this word is joined to the following word by *maqfef*.



A mnemonic sequence giving the correct order of the abbreviated words. Cf. 10'0 for a discussion of this type of note.

Example: Deut. 20:17 [Mp to 'O10'~1..~nt?i?]CIMMn1n'0 "The sign for the correct order of words is tl('tlfl T `the Hittites'), 0 `the Amorites'), M ('t1EI `the Perizzites'), 1('777 `the Hivites'), C('0=7 7 `the Jebusites')" [Okhl 274].



A mnemonic sequence giving the correct order of the abbreviated words. Cf. 10'0 for a discussion of this type of note.

Example: 2 Chr. 8:7 [Mp to '010'if..'nn-7] iMMn1V0 "The sign for the correct order of words is tl ('tlfl T `the Hittites'), 0('1MKil `the Amorites'), M('115)7I `the Perizzites'), 1('117 `the Hivites'), 0('V:1'7T `the Jebusites')" [Okhl 274].



"Wave-offering, elevation offering." Abbreviation for MINI (cf. BDB, p. 632).

Example: Isa. 33:20 [Mp to MT71r1107 MINI':la "The form 1117 (Qal imperative 2ms from Mfl) occurs 3 times, and TIT (noun ms construct), meaning `breast' (of the wave-offering) is written like it" [Mm 38121. iT?il (as a verb) occurs in Isa. 33:20; 48:6; Dan. 3:19. As a (construct) noun, it occurs (in conjunction with a waveoffering) in Exod. 29:27; Lev. 7:34; 10:14, 15; Num. 6:20; 18:18.

Reference sources: BDB, p. 302 (I.r7Tflforverb), p. 303 (II.MTMforMTM, TR, "breast"); E-S, p. 354 (ilTi7,#6-11).



"Second, the second in a series." Abbreviation for X]'rl.

Example: Gen. 39:22 [Mp to O'1'0KT]]'Irl ' CM '7 "This form is unique in that the second hireq is lacking an accompanying yod" [Mm 3310]. This note lists two occurrences of this form written plene (o'11ORP, as well as the one form written defectively. The plene forms are found in Ps. 68:7 and Job 3:18.



A mnemonic sequence giving the correct order of the abbreviated words. Cf. 1tY' for a discussion of this type of note.

Example: Num. 13:29 [Mp to']7J]0~1...'rlr1~] ~r~orl 1=0 "The sign for the correct order of words is rl(VIMM `the Hittites'), 0('O10'il `the Jebusites'), t]('InKMV:T `the Amorites'), ('I=-)l `the Canaanites')" [Okhl 2741.

תקוני ספרים

"The emendations (or euphemisms) of the scribes, also called Tiqqune Sopherim." An ancient tradition lists 18 passages which have been emended for theological traditions. Most were designed to remove irreverent statements or inferences about God. These emendations usually involved minor changes such as the omission of one or more consonants or words, or the transposition of consonants or words within a verse. For instance, the statement in Gen. 18:22, to the effect that the Loup stood before Abraham, was regarded as unworthy of the divine glory, and was emended to its present state, which has Abraham standing before the Loup. Some of the emendations were even more subtle than this. The Tiqqune Sopherim are never mentioned in the Mp notes in BHS, although some (but not all) are noted in the text critical apparatus at the bottom of the page. The 18 include Gen. 18:22; Num. 11:15; 12:12; 1 Sam. 3:13; 2 Sam. 16:12; 20:1; 1 Kgs. 12:16; Jer. 2:11; Ezek. 8:17; Hos. 4:7; Hab. 1:12; Zech. 2:12; Mal. 1:13; Job 7:20; 32:3; Lam. 3:20; 2 Chr. 10:16.

Reference sources: C. McCarthy, *The Tiqqune Sopherim*; E.J. Revell, "Scribal Emendations," *Anchor Bible Dictionary*, V: 101 if.; Ginsburg, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*, pp. 347-63. Also see chapter 3 on Proto-Masoretic Text.

תרגום

"The language of the Targum, i.e., Aramaic." Usually accompanied by 110.Cf.'b11Z.

Example: Dan. 2:10 [Mp to '7n1']=-IM11&n2 "This is the only occurrence of this form in the Aramaic language." [Mm lacking] The form involved here is Pe'il imperfect 3ms from (cf. BDB, p. 1095). It occurs frequently as a Qal imperfect form of ~t', and its occurrence in Aramaic is thought to be a Hebraism. Reference source: E-S, pp. 466f., #119-59.

תרי

"Two, second." Alternate form: l'mn.

Examples:

- a) Gen. 46:20 [Mp to פֹּטִיפֶרָע מִלִּיַן תִּרְתִּין כֹּת “Potiphera’ occurs 3 times written as two words (Poti Phera).” [Mm lacking] A concordance will show that this name of Joseph’s father-in-law, the priest of On, occurs only three times (Gen. 41:45, 50; 46:20), and always as two words.
- b) Judg. 11:6 [Mp to nll"51] 'ln I'1~ t1 ' n~ 77 a "Occurs 3 times, once written (defectively) with a single yod, and twice written (plene) with a second yod' [Mm 1755]. The plene occurrences are in Judg. 11:6; 2 Sam. 5:2. The only defective occurrence is in 2 Sam. 10:11.
- c) Job 38:1 [Mpto MI=1fUXt~]"ln '171 71'1nn:'17 ;*,n In `in (Qere) On UM?] "The Qere is Mn t Xn. One of 15 occurrences written as one word but read as two" [Mm 214]. The note is marking 15 times that two words are written as one. According to Mm 214, the fifteen are Gen. 30:11; Exod. 4:2; Deut. 33:2; Isa. 3:15; Jer. 6:29; 18:3; Ezra 8:6; Pss. 10:10; 55:16; 123:4; Job 38:1; 40:6; Neh. 2:13; 1 Chr. 9:4; 27:12. Mm 214 also includes a further note, that there are eight instances where the opposite is the case, where words written as one should be read as two (Judg. 16:25; 1 Sam. 9:1; 24:9; Isa. 9:6; 44:24; Lam. 1:6; 4:3; 2 Chr. 34:6).

תְּרִי עֶשֶׂר

"The Book of the Twelve Prophets."

Example: Deut. 10:10 [Mp to'b]lri 1]n1b'7 -wuln m" 1 b "This form occurs at the beginning of the verse 9 times (in the Bible), in addition to its occurrences at the beginning of the verse in the Twelve Prophets, where it is also written like this (with the prefixed vav)" [Mm 1472]. A similar list occurs in Ginsburg (1:100, #978; IV: 118, #978). The nine occurrences (outside the Book of the Twelve) are in Deut. 10:10;

31:18; Judg. 11:27; 2 Sam. 3:39; Isa. 51:15; 66:18; Jer. 2:21; 3:19; Ps. 22:7. This form (with prefixed vav) begins a verse five times in the book of the Twelve: Hos. 11:3; 12:10; 13:4; Amos 2:9, 10.

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'David Marcus, "Aramaic Mnemonics in Codex Leningradensis," (publication forthcoming). The example cited above is elaborated further in this very helpful article. Marcus provides a comprehensive survey of the Aramaic mnemonics in L, as well as a discussion of their problematic elements. This article is crucial for anyone who wishes to understand the dynamics involved in the Aramaic mnemonics. See also Yeivin, pp. 74-77, #126-27 and Dotan, pp. 1424-25.



ONE OF THE BARRIERS INVOLVED IN TEACHING STUDENTS of Biblical Hebrew about the Masorah is the lack of introductory literature on the subject. Although a lot of information about the Masorah is available in print, most of it is in technical professional journals or encyclopedia articles. Scattered about in disparate sources, often not in English, this literature is easier to ignore than it is to incorporate into introductory Hebrew classes. As a result, most students of Biblical Hebrew complete their studies without any background on the Masorah. This situation is particularly regrettable since the standard critical edition of the Hebrew Bible, *Biblia Hebraica Stuttgartensis (BHS)*, includes a revised and edited form of the Masorah of the Leningrad Codex.

The Masorah of Biblia Hebraica Stuttgartensis fills this gap by providing an introduction and glossary to the Masorah of *BHS*. Although the volume could be used by any student of the Hebrew Bible, it is specifically designed to be helpful for students who are just learning Hebrew. Thus, it can serve as an important parallel text for second semester or second year Hebrew courses. The introductory chapters give an overview of the field of Masoretic studies and explain the mechanics of using the Masorah of *BHS*. The annotated glossary provides students with definitions and explanations for most of the terms used in *BHS*, including examples.

"Students of Biblical Hebrew study the Masoretic text, but few become familiar with the Masorah. . . . This book is intended to give students easy access to this information from an early stage in their careers. It will thus fill a significant gap in the available literature. The book makes a brief and uncomplicated presentation, with reasonable assessments of the state of unsolved problems, using clear and simple language, as befits an introduction. . . . Of great value to students of the Hebrew Bible, and also to their instructors."

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